THE TWO GREAT MYSTERIES OF Christian Religion,

The { Ineffable Trinity, / Wonderfull Incarnation, } EXPLICATED,

To the Satisfaction of Mans own Naturall Reason, and according to the Grounds of

PHILOSOPHY.

By G:G: Gloster

Sancta Trinitas unus Deus miserere nobis.
O bone Jesu esto nobis Jesus.

June 25 LONDON,
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MVSEVM
BRITAN
NIOVM

TO

HIS EXCELLENCY,

MY LORD

OLIV: CROMWEL,

LORD GENERAL.

MY LORD,

IFty years ſince, or thereabouts, the name of *Socinus* and *Socinians* in *Italy* firſt began to be known: They are a Sect ſo carried away with their own fancies, under pretence and colour of adhering to their own Natural Reaſon, that they deny the Myſteries of our Chriſtian Faith and Religion; which are indeed above Reaſon, beyond the reach of Reaſon, but no way contrary to Reaſon. This Sect of all others I have ever moſt hated and deteſted; the rather, becauſe they pretend Philoſophy and humane learning to back and to ſecond them: which I know to be otherwiſe, and ſo I hope I have made it appear, and by Gods grace I will yet make it more manifeſt: for about 45 years ſince I had a publick diſputation againſt them, and not reſting there, I did reſolve to examine every Myſtery of Faith, and every Miracle wrought

in confirmation of thoſe Myſteries (for ſo it pleaſeth God that works above natural power ſhould witneſs the truth of words above natural knowledge) according to the Rules of Philoſophy; and I began with the firſt, proving the fall of *Adam* from Paradiſe by Natural Reaſon. Not that I was able to prove the manner of the fall, as that it ſhould be by taſting the forbidden fruit, by the tempting of a Serpent; but I ſhewed the truth and certainty of his fall, by thoſe many puniſhments of ſin, which are yet extant, and may be ſeen in Nature. And about 40 years ſince I ſet forth a book to that purpoſe; and although I ſay it, I had then the approbation and encouragement of thoſe whom we did eſteem to be the moſt learned men, as Biſhop *Andrews*, Biſhop *Overall*, Biſhop *Mountaine*, and others. Then I proceeded to examine the reſt of the Myſteries and Miracles, but eſpecially the Wonders which *Moſes* wrought in *Egypt*, whether they were ſufficient aſſurances to the Natural man, for admitting and introducing the Moſaical Law. I did likewiſe examine the Reſurrection of the dead, and the general Judgement; and truly with theſe King *James* of bleſſed Memory was acquainted, and did not diſlike them. I did then proceed to other Myſteries, and I did examine the ſeveral Viſions of Scripture in *Daniel*, *Ezekiel*, the *Apocalypſe*, how far they did agree together, and how neceſſary it was that there ſhould be ſuch Viſions, to withdraw the Jews from their carnal conceits, and their expectation of Temporals. And after Scripture, I did then further proceed what had continually hapned in the Church, and in ſucceſſion of times did ſerve for the proof of Chriſtianity. This I could not conveniently do, unleſs together I ſhould write an Hiſtory of the Church, how God had planted and preſerved it. And here I reduced it as much as poſſibly I could, to this Iſland, wherein we live: but when once I came to the year 1517. being the eighth year of *Hen.* 8. then I made Annals, and ſet down every year conſtantly and particularly, what was done in the Church of *England*: Firſt, I ſet down the then preſent ſtate thereof, what liberties they had in reſpect of our common Laws, what Eccleſiaſtical Juriſdiction, and what great Revenues; then what alteration did yearly befal the Church, and

ſo I had compoſed a great volume, which I did forbear to print in this regard; I thank God for it, I did never flatter any man, and I made a conſcience to relate the truth; and doing it, I ſhould have caſt very foul aſperſions upon ſome great Families, which would have drawn much envy and hatred upon me; whereupon I did reſolve, that it ſhould not be publiſhed, till after my death, and then it ſhould ſerve as a Memorial of my Studies and Labors, and as a Teſtimonial of my Faith and Religion.

Thus far I proceeded before the late Wars began. I had then five ſeveral houſes in my hand, and a little houſhold-ſtuff in each houſe, (and now I have not one in all *England*, I thank God for it:) but in every houſe, what with fire and plundring, together with other loſſes, my Notes and Writings miſcarried (a juſt puniſhment of God upon me for my ſins:) And in regard of my great age, I had thought never to have ſtirred any further, but to have prepared my ſelf for my grave, and to deſire God to be ſo merciful unto me, that I might die in quietneſs and peace, for my wants and troubles were great. And while I was thus reſolved, it did plainly appear unto me, that the *Socinians* did increaſe; for I take no notice of any particular perſons, but of publick acts: Some have been queſtioned before the Parliament for denying the Trinity, and blaſpheming Chriſt, yet I never heard that any were put to death, or greatly puniſhed. I finde that the Fonts where we are baptized, and make profeſſion of the Trinity, and the Incarnation, they are generally pulled down. I finde that the ſolemnity and joy at Chriſts Nativity, was forbidden; that Faſting in Lent, and ſorrow at Chriſts Paſſion, were by publick Order neglected; I found that all the Memorials of Chriſts Paſſion, the harmleſs *Croſſes*, were demoliſhed; I found no honor was given to the Name of Jeſus, no ſetled form of Prayer, but every one left to his own inventions; nor was there any time appointed for prayers, but onely a little preparation for preaching; I found that in very many Pariſhes the Church-doors were locked up, and there was not ſo much as any publick Meeting, the Churches generally decaying, and never repaired; that many men would not have their children Ba-

ptized, and that many were Dipped, it ſhould ſeem into ſome other Church; for if they were Chriſtians, it is impoſſible they ſhould deny the virtue and efficacy of their firſt baptiſm, no more then they can deny the Original ſin, derived unto them from their firſt Parents. And I will inſiſt in one particular, the White-thorn at *Glaſtenbury*, which did uſually bloſſom on *Chriſtmas* day, was cut down, yet I did not hear that the party was puniſhed; certainly the Thorn was very extraordinary, for at my being there, I did conſider the place, how it was ſheltred, I did conſider the ſoyle, and all other circumſtances, yet I could finde no Naturall cauſe; this I know, that God firſt appeared to *Moſes* in a bramble buſh; and that *Aarons* Rod being dried and withered did budde; and theſe were Gods actions, and his firſt actions; and truly *Glaſtenbury* was a place noted for holineſſe, and the firſt Religious Foundation in *England*, and in effect it was the firſt diſſolved, and therein was ſuch a Barbarous inhumanity, as *Ægypt* never heard of the like; it may well be that this White-thorn did then ſpring, and began to bloſſom upon *Chriſtmas* day, to give a Teſtimony to Religion, that it might flouriſh in perſecution, as the Thorn did bloſſom in the coldeſt time of Winter (though the Sun in ſo great a diſtance might ſeem to want heat to bring forth the ſap) ſo Religion ſhould ſtand, or rather riſe up, though Religious houſes were pull'd down. I never heard nor read, that any Ancient Author did mention this Thorn, which certainly they had not omitted, if there had been any ſuch thing; and by the growth of the Thorn, truly I did judge the age thereof to be much about the time of the diſſolution of that Abbey.

I do accuſe no man, but if I may judge of the inward faith, by the outward tokens and ſignes; then I muſt needs ſay, that it is high time (the Church being now undermined,) to ſet up props, and to raiſe up Buttreſſes, for the ſupport of Chriſtian Religion; and I bethought my ſelf to whoſe office this did properly belong, Chriſt being the head-corner-ſtone, laid the foundation of his Church, the Apoſtles did finiſh the building; they were very carefull in the choyce of their ſucceſſors, the firſt thing

thing they did after the Aſcenſion of Chriſt, was the Election and choyce of Saint *Matthias*; and generally they had the Authority, *Poſuit vos regere Eccleſiam Dei.* So then I did conceive, that the generall care of the Church did belong unto them; and where things were not ſetled, and that there was no ſuperiour amongſt them, that then it did belong to every one of them in particular, but eſpecially to the Eldeſt; for ſo in the ſtate of Nature, the *primogenitus* had ever the care of Gods ſervice; and in the Law *Aaron* was the eldeſt brother to *Moſes*, and the High-prieſt hood was ſetled on him, and his Sons; and here I bethought my ſelf, that having been theſe ten yeers, the ancienteſt Biſhop in the Province, I was bound in conſcience to do my uttermoſt indeavour, to ſtrengthen and ſupport Religion; or at leaſt to enter a Proteſtation, and to make a Publick confeſſion of mine own Faith, that ſuch as would might follow my example; this I took as part of my duty, and office, to which I was bound, and obliged in conſcience, and to have neglected this, I thought I ſhould have greatly ſinned; then I did think my ſelf bound, to do the uttermoſt of my endeavours; and when I conſidered, that the cuſtom of the Church in ſuch like caſes, hath ever been to implore *Brachium ſeculare*, to whom ſhould I addreſs my ſelf, but to your Lordſhip, and humbly crave your aſſiſtance, and furtherance herein; and whereas formerly there was a courſe of Law, for the puniſhment of open and ſcandalous blaſphemers, and that there were ſeverall writs, *de Excommunicato capiendi de haretico comburendo, &c.* There being now no Eccleſiaſticall juriſdiction, that your Lordſhip would be pleaſed to be a means to the Honourable, and Reverend Judges, to ſupply thoſe wants; and to ſettle a courſe, whereby there may be a legall proceeding againſt theſe publick and ſcandalous blaſphemers, according to the true intent of the Law. Thus both in compoſing this Treatiſe, and for the Dedication thereof to your Lordſhip, I have done no more, then what I thought my ſelf bound in conſcience to perform, and the rather to expreſs my joy in ſome things, which have lately hapned; for living here in the Church-yard of Saint *Margarets* in *Weſtminſter*, which was the Church proper to the Parliament,

for

for here they kept their thankſgivings, their humiliations, and all other their ſolemnities; when as in their time the Font was pulled down, and ſo continued demoliſhed and in ruines, it is now ſet up again in a moſt decent and comely manner; and I hope it will be an example for other Churches to follow: ſo likewiſe they had a very ſolemn perambulation in Rogation week, according to the old manner; which had been omitted during the ſitting of Parliament: and Holydayes begin to be kept; thus with joy and alacrity, not without hopes of good times to ſuceed, I thought fit to publiſh this Treatiſe, as containing the grounds of Chriſtian Religion; for theſe are the two great and principall Myſteries, which all others preſuppoſe; and herein if we ſhould waver, in the leaſt kinde, then Chriſtian Religion would faile and come to nothing; and by the publiſhing of theſe, it will appear what ſatisfaction I gave in all the reſt of the myſteries; for theſe are the hardeſt and moſt difficult, and as I have performed in theſe, ſo let men judge of the reſt; and if God ſhall inable me, and that I may have any competency of meanes to ſubſiſt, together with the uſe of a library; I ſhall then proceed in the reſt God willing.

Thus much in generall, though I am a ſtranger, utterly unknown, and never deſerving the leaſt favour from your Lordſhip, yet I make bold to become a Petitioner. When I undertook to write the Hiſtory of the Church of *England*, eſpecially in the time of *Henry* the eight, wherein there was the greateſt Alteration and Change; knowing that the Lord *Cromwell* (your Lordſhips great Unckle) was then in great favour; for I have ſeen the Archbiſhops, and the Lord Chancellor *Audley*, their Letters unto him, to deſire his help in furthering their ſuits to the King; and that he was then the only man imployed, eſpecially in ſpirituall cauſes; for he did exerciſe the whole Eccleſiaſticall juriſdiction under the King; and by virtue thereof, he took place of the Arch biſhop of *Canterbury*, which never any ſubject did, and ſat on the Biſhops ſide in Parliament; I thought it very neceſſary and fit to hearken after his writings; and by the meanes of Sir *Robert Cotton* the great Antiquary (now with God) I had the peruſall of his ſtudy, where I read all his Letters,

ters, Notes, and Papers; and where I found that it was the Lord *Cromwell*, who made that Order in the Church, that every one ſhould learn in the Engliſh Tongue the Apoſtles Creed: which may be ſome example and encouragement to your Lordſhip, to defend theſe myſteries of our Faith and Religion; which hath hitherto been my whole ſuit.

Amongſt other Letters to the then Lord *Cromwell*, I found one from *John Fiſher* Biſhop of *Rocheſter*, a man famous for his devotion, learning and courage, when he was in far greater diſtreſs then ever I was (I thank God for it;) the effect of the Letter was, To deſire his help for his relief: the Letter is yet extant, and may be produced. What effect it took, I cannot ſay; but I do not finde that it was ever ſeconded with any other Letter, which is uſual in caſes of diſtreſs, nor did the Biſhop complain at the time of his execution, when he was beheaded; and therefore I conceive he found ſome relief. This hath encouraged me to become a Suitor to Your Lordſhip. I ſhall not here acquaint you with any particulars, (for this were to be over-troubleſome) but I call God to witneſs, that I know no man, nor have I heard of any man, that hath ſuffered ſo much, in ſuch ſeveral kindes, ſo unjuſtly, in proportion, as my ſelf have done (though things are onely known to God and my ſelf) and I have as fair Teſtimonials for my innocency, as any man hath, or can have in this world. I have been now five years petitioning for a hearing, if at length by your Lordſhips good favour, I might prevail, you ſhould for ever oblige me, that either I might know my offence, or otherwiſe that I might have ſome means (out of mine own) to ſubſiſt: The hearing cannot poſſibly take up half an hour, and I hope to diſpatch it in leſs then half a quarter: for I will demand nothing for what is paſt, but do as heartily forgive all men, as I deſire God to forgive me. And I will likewiſe make this motion, in behalf of my Brethren the Clergy, that what hath been violently taken from them, their cauſe never heard, or what a Committee hath done, being no Court of Record, being not upon Oath, and their power laſting onely during the Parliament, that men upon ſlight pretences might not loſe their

Freeholds, to the great prejudice of the Liberties and Laws of this Nation; and Sequeſtrations, which are but for a time, might not be continued for ever, contrary to their own nature, but that men, upon ſubmiſſion and ſatisfaction, might be reſtored to their own poſſeſſion, until ſome juſt cauſe be ſhewed to the contrary in a legal way. Hereby your Lordſhip ſhall do God good ſervice, diſcharge your own conſcience, you ſhall for ever engage them, and give an earneſt of your Juſtice and compaſſion. So humbly craving pardon for my boldneſs, with my prayers to God for your health and happineſs,

MY LORD,

I am Your moſt humble Servant,

Godfree Goodman

Biſhop late of *Glouceſter*.

June the 4. 1653. being the Eve of *Trinity* Sunday.

BRITISH MUSEUM

TO

To the Reverend Maſter, the Fellowes, Scholars, Students; and all the Members of *Trinity* College in *Cambridge*.

My good Brethren,

I Do give God moſt humble thanks, that I had the happineſs to have my education and breeding in your College, where I found the ſeeds of Religion, and learning, the good example of others, and truly many favours in mine own particular; I did ever reſolve (in token of my thankfulneſs) to give you ſome memoriall, not of any great value or price, but onely out of a deſire that I had, (wherewith I did acquaint ſome of your Fellowes) that you would conform your Studies to the preſent occaſion and neceſsity of theſe Times; for whereas before your Studying of Philoſophy, did only ſerve for your Diſputations, and your keeping of Acts for your degrees; now I could wiſh, that they might tend to ſome practiſe, whereby they might be more uſefull, and ſerviceable unto you in the courſe of your lives; and therefore I had thought to have given you all the Mathematicall Inſtruments, and ſome things which belong to Chymiſtrie, together with Optick Glaſſes, and Herballs, and whatſoever elſe did tend to the Practiſe of Philoſophy; for ſeeing Man is not wholly ſpirituall; therefore I would not have him to content himſelf onely with the Theorie: the charge I confeſs had not been great, but whatſoever it was, I am now ſo utterly plundered, that as yet I am able to perform nothing.

In ſtead of giving, I am now become a ſuitor unto you, while I was in your College I began a quarrell, and it was againſt the Socinians,

Freeholds, to the great prejudice of the Liberties and Laws of this Nation; and Sequeſtrations, which are but for a time, might not be continued for ever, contrary to their own nature, but that men, upon ſubmiſſion and ſatisfaction, might be reſtored to their own poſſeſſion, until ſome juſt cauſe be ſhewed to the contrary in a legal way. Hereby your Lordſhip ſhall do God good ſervice, diſcharge your own conſcience, you ſhall for ever engage them, and give an earneſt of your Juſtice and compaſſion. So humbly craving pardon for my boldneſs, with my prayers to God for your health and happineſs,

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In ſtead of giving, I am now become a ſuitor unto you, while I was in your College I began a quarrell, and it was againſt the Socinians,

and the Antitrinitarians; and truly the rather for nameſake, becauſe our College is dedicated to the honour of the Bleſſed Trinity, and therefore we are bound both to the adoration, and to the defence of that high Myſterie; now in my old age upon ſome occaſion, this quarrell is again renewed; and as it is uſuall in all duels, to have a ſecond, ſo I do deſire your College to ſecond me; and being very old, I cannot live long; for I have now been theſe nine and twenty yeers together the Ancienteſt Biſhop of your College. *I do therefore leave you this Legacy, to be the Heires and Succeſſors in this my quarrell, and to continue a deadly fewd with the Socinians and Antitrinitariants; and not only to ſpend your Inke, but to adventure your blood in the cauſe. Thus I have done my uttermoſt endeavour, I have deſired the ſecular power to aſſiſt me by way of puniſhment; and your ſelves in point of Learning, and Religion, to ſtand in defence of our Faith, and cauſe: for it concerns, as your ſouls health, ſo in effect no leſs then the foundation of your College.*

This is all my buſineſs, and here I ſhould take my leave of you; but in truth out of my love and affection, I cannot ſo ſoon and ſo eaſily part with you; but I muſt claim the privilege of old men, to ſpeak of things which are paſt; and by calling them to minde to renew them, and ſo to continue them, [ad perpetuam rei memoriam,] *It is now much about 54 yeers ſince I came to your Univerſity: and even then both the Church and Learning had many enemies, and they raiſed up many malitions and falſe reports, yet during all my time, I may truly ſay, (for though I was a young Scholar, yet I might ſee and know the actions and carriages of my governors) there was not an Univerſity in Chriſtendom, nor any City or Corporation better governed; neither can I conceive, how it could be better governed, without Religious Vowes: And for our College in particular, I may truly ſay, that as the Members were not inferiour to any others, for their Learning, and Studies; ſo for their diſcreet carriage, and behaviour, for their wiſdom, and Prudence, in worldly and temporall affairs, I did verily believe, that no ſociety in* England, *whether of Churchmen, Lawyers, or Citizens, did exceed them: I was then in the hardeſt times, when the College in effect was new built; when we could not get chambers or lodgings, and the debts were great in regard of the building, yet then did they flouriſh exceedingly, and had much credit and reputation.*

And

And becauſe I was a Member of ſeveral Cathedral and Collegiate Churches (which are now diſſolved) leſt poſterity may hereafter blame them, and think their offence to be great, I ſhall therefore give them this Teſtimony, that I take God to witneſs, I did never ſee any thing amongſt them, but what did proceed from Piety, Charity, and Goodneſs. I was a very diligent obſerver, and truly in their Chapters things paſt with as much wiſdome and diſcretion, as ever I did ſee buſineſs paſs in the Lords Houſe of Parliament. What charity did we ſhew to our Tenants, in accepting ſuch ſmall Fines? by our counſel we ſometimes made them good husbands; very often we prevented the ſale, and preſerved the Leaſe for the true Heirs, eſpecially if Orphans: And in a word, they lived better under us, as Tenants, then ever they will do as they are Land-lords; and I do verily believe, that if the Parliament had been pleaſed to imploy the Members of the Church, in ſtead of their Committees, Surveyors, and other Officers, (who were the very worſt of men) that with renewing Leaſes, and putting years into lives; they would have raiſed as great ſums of money, (yet reſerving the Rents and Inheritance to the State) as now they have done by ſelling the Inheritance; and truly we were very provident, in improving the Church revenews; I am at this time in wants, I would deſire of God no more to live upon, then what I have raiſed, and improved in Church Rents; and what I have done together with others, that I might have but according to my proportion; ſo that in a maner pro tanto, *we were in effect Founders of the Church; for we might have converted our improvement to our own private uſes.*

And that poſterity might judge of the Clergy, at this time, that we were not ſo faulty, or wanted courage, which might occaſion our Ruine, there are two Common Lawyers who have done very ill offices to the Church, Mr. Selden *and Mr.* Pryn; *and truly I did once think to have anſwered them both: but when I conſidered that we did differ in the courſe of our Studies, in our Method, in our Style, ſo that we ſhould not have the ſame or the like weapons to encounter each other, I did therefore forbear; yet ſome of my intimate friends did it. For Mr.* Pryn, *he is pleaſed to write as bitterly as he could againſt Biſhops, yet could he not charge any one of them with Corruption or Bribery, or any great ſin; no man is accuſed for ignorance,*

rance, or unworthineſs: yet it cannot be denied, but the Gentlemen who were imployed for the buying of Impropriations (whereof I conceive Mr. Pryn was a principal man) did tempt Biſhops with bribes, with no other intent, but to accuſe them; and to me in particular they ſent twenty Angels, in the buſineſs of Ciceſter, but I thank God for it, I had the grace to refuſe it. If a man were to write againſt other Profeſſions, ſuppoſe the Lawyers (as God forbid any man ſhould) he might have found a hundred times more, and worſe faults, then Mr. Pryn hath done againſt Biſhops. And on the contrary I dare boldly ſay, that many Biſhops in their own particular perſons, have done ſo many acts of Piety, of Charity, of Goodneſs, as all the enemies of the Church, taken together, have not done the like. They that did impeach us of high Treaſon, onely for entring a Proteſtation, they would never have ſpared us, if they could have found any juſt cauſe of complaint againſt us.

Yet I confeſs that God would never have permitted us to have ſuffered in ſuch a manner, as we have done, had we not provoked him with our ſins; and that I may be our own accuſer, I think our greateſt offence did conſiſt in theſe two things: First, that many of us did not ſpend our Church-means in a Church-like manner, but converted them to our own private uſes, or otherwiſe miſimployed them, therefore God juſtly takes them away, and permits Sacriledge; we our ſelves having firſt offended in the ſame kinde: for certainly Church-means ſhould have relation as well to the uſes, as to the Perſons; and a Church-man in miſ-ſpending them, commits Sacriledge. And whereas many excuſe it in regard of their Wives and Children; God forbid, but regard ſhould be had of them, yet ſtill with moderation: I cannot excuſe the exceſs of Apparel, and ſome other courſes of expence. Yet this I muſt teſtifie for a truth, that ſpeaking privately with ſome Biſhops, they told me (and I beleeved them) that they laid not up one farthing of their Biſhopricks: and this may appear, for many of them died very poor, as Worceſter, Hereford, Peterborough, Briſtol, and not unlike but others will do ſo.

Another great fault in the Church was, the intolerable abuſe of Eccleſiaſtical Juriſdiction; therefore God hath made us now uncapable of any Juriſdiction, ſo juſt and wonderful is God in all his Judge-

Judgements. *I confeſs in mine own particular, I did as much deſire and labour to reform it, as any man could do, yet I could never prevail. Herein a little to excuſe the Church, I have it, and can produce it at this time, under the Kings own Hand and Seal, wherein he forbids that any Church-man or Prieſt in holy Orders, ſhould be a Chancellor; and this was the occaſion of all the corruption of the Spiritual Court: for the Judges at the Common Law have their Penſions and Allowances, but Chancellors have none at all, they live onely upon the Fees of the Court, and for them to diſmiſs a cauſe, it was to loſe ſo much blood: Now if they be naught in themſelves, then they muſt for their own advantage and profit, have Inſtruments and Agents accordingly; ſo the Regiſters, Proctors, Apparators, they were* peſſimum genus hominum. *While the Spiritual Court was onely governed by Church men and Prieſts, as it ought to be, (and hath ever been ſo heretofore) they had their Spiritual Benefices and Dignities to live upon, and did ſcorn the Fees of the Court: beſides, the holineſs of the Profeſſion kept them from bribing and corruption. Little do men think how much they ſuffer by this one poſition,* That Church-men ſhould not interpoſe in Civil and Moral affairs: *Whereas formerly Biſhops and Church-men were onely truſted with Laſt Wills and Teſtaments, and granting out Adminiſtrations: and certainly, if there be any honeſty amongſt men, it muſt be ſuppoſed to be rather in them then in others; but there having been ſuch an abuſe, it muſt be acknowledged that* God is moſt juſt in all his wayes, *and what hath befaln us, it is according to the deſerts of our ſin.*

And now at length, my good Brethren, I will be no further troubleſome unto you, but onely make this ſmall motion, which proceeds out of my love: Your Statutes do allow the Fellows to travel beyond Seas, to ſee the ſtate of the Chriſtian world, to better their experience, whereby they may be fitter to do the Church and the State ſervice at home. Now I would fain adde ſome encouragement in this kinde, and perſwade you to be forward, thereby to learn Languages, and to enable your ſelves to do the State ſervice; and while you are in your Travel, though you are not publickly imployed, yet to do your Countrey what good office you can, by way of information. This is my ſuit to the Fellows in general: but I do

earneſtly

earneſtly intreat the Maſter and the Seniors, that they would be ſo far from abating any part of their allowance, as that they would rather give them ſome addition towards their charge, beſides all brotherly aſſiſtance and furtherance. This is the onely motion which I make: but if any of your Members ſhould offer me his help in my Study, now that mine own ſight and memory do fail me (for I would very fain finiſh my intended courſe, to give ſatisfaction to Natural Reaſon, in all the Myſteries of Chriſtian Religion) truly, if ever God ſhould enable me, I would reward him. So GOD BLESSE YOU ALL. *I reſt,*

Your loving Friend and Brother,

Godfree Goodman,

Biſhop late of Glouceſter.

June 4. 1653. being the Eve of *Trinity* Sunday, which we were wont to keep very ſolemnly, and I hope you do ſo continue ſtill.



The



THE INTRODUCTION.

S[t] Joh: 1. 14.

And the Word was made fleſh.

I Should be much afraid to ſpeak of this *word*, and to multiply my words in the expoſition of this one *word*, were it not that my Text doth inform me, that this *word was made fleſh*, and therefore I may well preſume on Gods mercy, that as it was his humility, to deſcend down from heaven, to take up our fleſh; ſo without diſparagement to his honour, fleſh and blood may preſume to ſpeak of this word, to clothe him with our mortall words, as ſome times he was clothed with our mortall nature; Again to imbaſe him, and (as it were) to give him a new birth, conceived in the womb of the heart, brought forth by the tongue, that ſo future ages and ſucceeding generations might teſtifie of this word, *for this word was made fleſh.*

Mans excuſe in treating of myſteries.

The written word of God proceeding from the wiſdom of God, may ſeem to have been a ſtream derived from the fountain of this eternall word, as large Commentaries and Expoſitions ſerve to unfold a little text, wherein there is much more matter implyed, then can be expreſſed; now this written word, though otherwiſe Gods own word (in whom there is no blemiſh or imperfection) yet certainly it was imperfect, before ſuch time as this *eternall word* was made fleſh. I ſpeak not only that it conſiſted of types, ſhadowes and figures, without the ſpirit of grace and of truth, not only that it did farre ſurmount the ſtate and condition of man, untill this *word was made fleſh*, ſanctifying our corrupted nature, and deſcending to our capacity: but whereas the written word was a precept, a

The written word and the begotten word.

Law, and a Rule to ſquare out our actions, neceſſary it was that after the Rule given, there ſhould be ſome pattern to exemplifie the rule. *Præcepta docent, Exempla excitant*; the Rule is imperfect without an Example.

The word of God is imperfect without Chriſt.

But before the time, the fulneſſe of time, wherein God appeared in our fleſh, there could be no example of true holineſſe and obedience to Gods Law, and therefore for the upſhot and concluſion of the Law, in the Eclipſe of the Prophets, *Cum ſilentium contineret omnia, & nox in ſuo curſu mediũ iter haberet, omnipotens ſermo tuus, Domine, exiliens de cœlo à regalibus ſedibus durus Debellator in mediam exterminii terram proſiluit: Sap:* 18. here is the example annexed to the rule, an example in whom dwels the fulneſſe of the deity, all the treaſures of Gods wiſdom, from whom as from a fountain the written law is derived, to whom as to an Ocean, the whole ſcope of the law is directed, thus is the Rule perfected by the example; the written word ſerves for a precept, the begotten word ſerves for a preſident; the yoak is made eaſie, the burden is light: for wherein the law might ſeem obſcure and difficult, that ſhall now eaſily appear by the practiſe, example and imitation of this word, *for this word was made fleſh.*

Man expoſtulates with God.

Saint *Auſtin* hath well obſerved, that before ſuch time as the word was made fleſh, man in the pride and preſumption of his own heart, might have uſed ſome excuſe unto God; Lord, why haſt thou commanded ſuch ſtrict lawes, ſuch as are oppoſite to the inclination of nature, the forgiving of wrongs, the chaſtiſing of the fleſh, the mortifying of paſſions, continuall repentance and ſorrow; whatſoever thou didſt unto man, thou didſt it with the greateſt facility and eaſe, *verbo virtutis tuæ*, thou ſpakeſt the word, and all things were created; but whatſoever thou requireſt of man, it is done with the greateſt difficulty and labour: Thus (in effect) eſpecially conſidering the manner, thou ſeemeſt to require more of man, then thou haſt done unto man; here then there is no proportion.

Blaſphemers ſuppreſſed.

But behold, to ſtop the mouthes of Blaſphemers, that ſin might be inexcuſable, behold the word is made fleſh, God hath entred the Liſts of our miſery, and hath run thorough the whole courſe of our Pilgrimage, in *ſudore vultus*, in the ſweat of his browes, with watchings, and faſtings, with labour, and paſſions, he hath fulfilled the law, and having performed it in his own perſon, it is no wrong or injuſtice to impoſe the ſame law upon his vaſſals and creatures, *for the word was made fleſh.*

Whole man is made capable of God.

Man as he totally proceeds from God, ſo is he totally directed to God, but before ſuch time as the word was made fleſh, it ſhould ſeem only the better part of man, the ſoul and the underſtanding, were capable of Gods word; Alas, what becomes of the ſenſible part? ſhall the body and the fleſh be excluded? if it lookes for a portion in glory, needs it muſt have ſome earneſt in grace; body and ſoul, they are both creatures alike, they are both parts of man alike. See then the wonderfull work of Gods

mercy,

mercy, the word is made flesh, a word speaking to the understanding, and possessing the soul, flesh subject to the sense, visible to the outward appearance, that so the whole man might be sanctified, for *the word was made flesh.*

The division of the Text. The method.

But leaving all preambles, I will tie my self more strictly to the words of my text, wherein I will consider these three parts: The word in it self; The word in our flesh; The manner, and circumstances, answerable to the three termes of of my text: *Et verbum caro factum est*, And the word was made flesh: wherein are implyed the ineffable mysteries of the Trinity, and the Incarnation; and both these great mysteries. I will first set them down as the Church receives them; then I will illustrate them by naturall reason, and the grounds of Philosophie; and lastly I will give sufficient assurance for the truth of them: for I will produce miracles above naturall power, for confirmation of mysteries above naturall knowledge, which is an abundant satisfaction.

Saint *John* exceeds *Moses.*

This first Chapter of Saint *John*, in my poore judgement, hath some relation to the first Chapter of *Genesis*; and though Saint *John* be the last Evangelist, prophet, and penman of Scripture, yet he seems to inclose and incompass on every side, *Moses*, the first law-giver, prophet, and penman of Scripture; whereby it may appear that Christ was *Agnus occisus ab origine*, a Lamb slain from the beginning, and by the eternall decree of God, long before the foundations of the world were laid.

The comparison between both.

You shall then observe, that both Saint *John* and *Moses*, they use the same first word in both their writings, *in principio*, in the beginning; only with this difference, that *Moses* intended the beginning of time, when first God began the Creation, and set the first wheel on going; but our Apostle and Evangelist, like an Eagle, makes a higher flight, and looking upon the Sun, and fastning his eyes thereon, is no way daunted (though the Sun be the master piece of the creation, which other creatures cannot behold) but aymes at a higher beginning, *In æterno principio æternitatis*, in the eternall beginning of eternity; (you must give me leave, if sometimes I speak in unusuall termes, when neither the words, nor apprehension of man, can otherwise serve to express, or conceive the mysterie.)

They both agree in particulars.

And to what can the regeneration or new birth of man, be better resembled or compared, then to the creation? See then how they agree, and concur together; After the creation of the heaven and the earth, and the confused masse of the waters, the first thing created for ornament and beauty, was light, *Gen:* 1. 3 Light, is but an accident, and must presuppose a substance, and though it be light, yet in respect of the substance, it is in effect but a shadow; Saint *John* therefore doth better express this light, together with the fountain of this light, in the fourth verse of this Chapter, speaking of the Word, *In him was life, and the life was the light of men*; and as in the creation, before this light was created, the state of the

world is described by *Moses* Gen. 1. 2. *And darkneſs was upon the face of the deep*, which is moſt truly explicated by Saint *John* in the 5th verſe of this Chapter, *The light ſhineth in darkneſs, and the darkneſs comprehendeth it not*, this darkneſs betokeneth the ſtate of ſin, the death of ſin, as *Adam* ſoon after his creation committed ſin, whereupon followed the ſentence of death.

Moſes. And out of this death of ſin, it was the great mercy of God, that man ſhould be awakened, and that by degrees, firſt, with the ſound and noyſe of the law, which came with Thunder and Lightning, to ſtrike terror into man, as the bellowing of beaſts, deſigned for ſlaughter and ſacrifice, might ſhew them their own condition, *for death is the wages of ſin*; and thus far *Moſes* proceeds.

John Baptiſt. Man being now rowſed & a little awakened with this great ſound of the Law, trembling and fearing he liſtens, and finds that this ſound becomes a voice, *Vox hominẽ ſonat*, the voice betokens a man; and here after the great terror and threatnings of the law, he begins to conceive hope, that he may find bowels of compaſſion, and then expects mercy and pity: This was the office of Saint *John Baptiſt*, whoſe time was an *interregnum* between the Law and the Goſpel; and who was *Vox clamantis in deſerto*, the voyce of a cryer in the wilderneſs, deſcribed by S. *John* in the 6th verſe of this Chapter.

Chriſt. Hitherto we have heard the ſound of the law, and the voice of a Cryer; but all this will not ſuffice to diſcover the ſecrets and myſteries of God; we muſt then liſten, and we ſhall find that this voyce doth tend and end in a *word*; and that this word may be fitted to mans capacity, it is neceſſary that this word be made fleſh, *Verbum caro*, and *in him ſhould dwell all the treaſures of Gods wiſdom*; And as this word was of an extraordinary condition, ſo it is neceſſary that there ſhould be tongues of an extraordinary nature and form, fit to expreſs this word, *Linguas attulit qui pro verbo venit*, and this was the holy Ghoſt, who came down in the form of fiery cloven tongues to teſtifie of this word; and here you have the full hight and perfection of the ſtate of grace; and this is the ſcope, and the object of Saint *John*, which is implyed in his name, for it ſignifies the grace of God; So that *Moſes* comes as far ſhort of Saint *John*, as time doth of eternity, and in other reſpects, eſpecially for the object, Saint *John* as far exceeds *Moſes* as the fruit doth the bloſſom, or the ſubſtance the type, or the body the ſhadow; *Moſes* by a propheticall ſpirit, and ſpeciall illumination deſcribes the creation of the world, and the making of man; and ſo deſcends downwards, and writes only the Hiſtory of his own time; but our Apoſtle tranſcends, and as he begins with the eternity of Chriſt, ſo in the Revelations, he propheſies of the Church, even to the worlds ends, and after the diſſolution of this world, then to remain glorious for all eternity. And as they had ſeveral ends, ſo they proceeded ſeverall ways; *Moſes* according to the office of a Law-giver ſets down many judgements

Saint *John* tranſcends *Moſes.*

The heavy judgements accompanying the law.

of

of God upon the committing of the first sin, as the sentence of death, the expulsion out of Paradise, the murder of *Abel*, the vengeance upon *Cain*, the deluge, the confusion of tongues, the burning of Sodom, the captivity of Egypt, besides the heavy yoak of Gods own law, that they should begin with circumcision, the shedding of bloud, that they should be so many in number, commanded with such strict observances, with such severe punishment, and notwithstanding all this, yet could he not so much prevaile, as to bring the Israelites into the land of promise.

The Gospell accompanyed with works of mercy.

But our Apostle Saint *John*, according to the nature of an Evangelist, in every page brings many tokens, signes, and assurances of Gods mercy, and goodness; they are so many, that I will not reckon them: and as upon the creation, man committed sinne, so in our regeneration, he that knew no sin, became a sacrifice for sin. Mans nakednesse did then appear, but now he is clothed with Christs righteousnes; Paradise was then lost, but now he recovers a better inheritance; and that it might appear, how in every point and parcell a full restitution should be made, as in Paradise there was the tree of life, and pleasant fountains, and waters; so the like are described in the heavenly Jerusalem; as Paradise was kept shut by an Angell, with a fiery sword, so on the contrary the heavenly Jerusalem hath many doores, all standing wide open, there is free entrance, none are excluded, as you may read in the latter end of the Apocalypse, besides those frequent and daily works of mercy practised by Christ, whose custome was *deambulare benefaciendo*, he had no other imployment, but onely to doe works of mercy curing all manner of diseases, feeding many thousands, raising the dead, blessing, sanctifying, and teaching men in the wayes of salvation; and to reckon them up in particular were endless, onely I conclude with our Apostle, in the last words of his Gospell, where he confesseth that the world would not contain the bookes, that might be written of Christs Acts.

Thus our Apostle doth every way inclose and incompass *Moses*, and so far doth the last Evangelist exceed the first Law-giver, both in the object whereof they treat, (for the world was created of nothing, but the word was begotten in the understanding of God,) not six thousand years are yet past, since the world was created; but the word was begotten from all eternity: so *Moses* ends with his own time, but our Apostle proceeds to the eternity of the Church, & by comparing the first pen-man of Scripture with the last, it is memorable to consider the difference between the beginning of Scripture, and the end of Scripture, between *Genesis*, and the *Apocalipse*; for it points out the whole course & progres of Christianity, that man was first created in happinesse, then he commits sin, and is therefore expelled Paradise, untill justly for his sin passing through a vale of misery, God takes mercy on him, becomes his Shepherd, guides him with his grace, dies for his sin, and in the right and virtue of his own

The great difference between the beginning and ending of Scripture.

paſſion conducts him to the heavenly Jeruſalem, where you may ſee the tree of life, the water of life, and no longer darkneſs, or the ſtate of ſin; and ſo man attaines a far better condition, then what was loſt in Paradiſe, as you may read in the laſt of the Apocalypſe; which I confeſs was figured out in the Moſaicall law, for upon the death of the high Prieſt, the baniſhed men returned, and were reſtored to their own inheritance; ſo by the death and Paſſion of Chriſt our high Prieſt, there was purchaſed a full reſtitution of Paradiſe, implyed in that heavenly Jeruſalem.

Of the name of *John* how impoſed upon Saint *John Baptiſt*.

Having thus compared the firſt pen-man of Scripture with the laſt, let us now take our Apoſtle Saint *John* more particularly; and firſt for the very name of *John*, which ſignifies the grace of God, it was given by a Miracle to *John Baptiſt*; & he that impoſed the name, old *Zacharie*, immediately received the benefit, for he was inſtantly reſtored to his ſpeech, as an argument of the ceſſation of the law, and an inchoation of the ſtate of grace to be ſuddenly put in execution, as it was already in part begun; for an earneſt thereof was given, when as *John Baptiſt* in the wombe did expreſs joy, as it were in reverence ſaluting Chriſt in the virgins womb; & then he became the immediate forerunner of Chriſt; and what the Prophets ſpake a far off, and ſomewhat obſcurely, he pointed out Chriſt with his finger, *Ecce Agnus Dei*, and had the honour to be Chriſts ghoſtly Father, in Baptizing him, preparing the way for Chriſt, by preaching repentance; and by his ſtrict and auſtere life gave a good example of mortification, ſending his Diſciples to Chriſt, and himſelf ſuffering Martyrdom in the execution of his office, for reprehending *Herod*; and then did Chriſt expreſs ſorrow, and mourn for his death, giving him an honourable Teſtimony.——

A compariſon of Saint *John Baptiſt*, with Saint *John* the Evangeliſt.

Thus did the grace of God appear in *John Baptiſt*, according to his name, but much more in our Saint *John* the Evangeliſt; for though *John Baptiſt* was greater then the old Prophets, yet he that is leaſt in the kingdom of heaven is greater then he, much more the beloved Diſciple, who leaned on the boſom, and pointed out the eternall generation of Chriſt, which is a work of much more excellency, and difficulty, then to point him out in the wombe. Our Saint *John* had the honour to be the onely Prophet of the New Teſtament, the forerunner of Chriſts ſecond coming in glory, which is deſcribed in the Apocalypſe; and which is much more admirable, then to be a forerunner of Chriſts firſt coming in our fleſh. Our Saint *John* was preſent at the transfiguration of Chriſt, where he did ſee the glory of God; and as *Moſes* and *Elias* were there transfigured, no doubt but our Apoſtle might likewiſe be transfigured, and have an earneſt of his reall and actuall enjoying of Gods glory, beſides thoſe many viſions which he had in the Apocalypſe, as a farther and ſucceſſive confirmation, for the aſſurance of his poſſeſſion; and theſe are the great favours and graces of God, which are fitly implyed in the name of *John*.

Thus

Thus far for our Saint *Iohn* the Evangeliſt in compariſon with *Moſes*, and Saint *Iohn Baptiſt*, and ſuch as went before him; now for ſuch as did accompany him in reſpect of the reſt of the Apoſtles.

The parents of Saint *Iohn*, and how he was recommended to be an Apoſtle.

He was the youngeſt Brother of Saint *Iames* the Apoſtle, both ſons of *Zebedee*, their Mother *Mary Salome* recommended them to Chriſt deſiring him that one might ſit on the right hand, & the other on the left hand in his kingdom: which requeſts did ſavour of much weakneſs, that ſhe ſhould preſume ſo far to make ſuch a ſuit, conſidering their unworthineſs, and how unfit it was that they ſhould encompaſs and monopolize Chriſt on every ſide; yet proceeding out of the great love and affection of a Mother, Chriſt gave but a ſlight reprehenſion, and in a ſort yeelded to her requeſt; for theſe two brethren were ever in ſpeciall favour with Chriſt, and ever imployed in the greateſt actions, ſuppoſe in Chriſts transfiguration, which did betoken the kingdom of Chriſt, or the Triumphant Church in heaven, and therefore it was in the Mount, but below was S. *Peter*, or the Rock upon whom the Church ſhould be built; and there being none other then preſent but Saint *Iames*, and Saint *Iohn*, ſurely they might be ſaid to be ſup-porters or butreſſes on either ſide, both on the right hand, and on the left hand, to uphold the building, while Chriſt doth alwayes reſide in his Church.

How his mothers deſire was accompliſhed.

But becauſe the transfiguration was not a kingdom, having but a ſhort time of continuance, therfore it may be the more fitly underſtood, in regard Saint *Iames* was the firſt of al the Apoſtles who ſuffered martyrdom, ſome very few years after the aſcenſion of Chriſt, and ſo being firſt admitted into heaven, in regard of precedencie he might be ſaid to have the firſt place, or to ſit on the right hand of Chriſt; and Saint *Iohn* as being the laſt Apoſtle that dyed, for he lived almoſt 70 years after the aſcenſion of Chriſts, even to the beginning of the ſecond Century, becauſe the reward of his glory was ſo long deferred, therefore Chriſt admitted him as the beloved Apoſtle to lean on his boſome, and no doubt neareſt the heart, on the left ſide, and ſo was the Mothers deſire accompliſhed.

Saint *Iohns* prerogatives above other Apoſtles.

Of all the Apoſtles our Saint *Iohn* had the prerogative to be called the beloved Apoſtle, in ſo much that the great Apoſtle Saint *Peter* made him a mediator and interceſſor for him, what he himſelf durſt not preſume to aſk, he beckoned to him to know of Chriſt; and further above all the Apoſtles, he had the happineſs and courage to be preſent at the ſacrifice of Chriſt, together with the Bleſſed virgin mother, whileſt Saint *Peter* denyed Chriſt, and all the reſt of the Apoſtles fled for fear of the Jewes, Saint *Iohn* alone was the onely Apoſtle, there to aſſiſt, as a Deacon, or a Prieſt, or a ſervant to the high Prieſt, in offering up himſelf a ſacrifice upon the holy Altar of his Croſſe; and as a token of the great love of Chriſt to him, and as a reward for his obſervance and attendance, at the Croſſe, as the mother of Saint *Iohn* recommended him unto Chriſt, ſo Chriſt recommends

commends him to his own bleſſed mother the virgin, he adopts him, and makes him her ſon, and commits her to his cuſtody, which as it was a high honour unto him, ſo it argues a greater truſt repoſed in him, then in others.

His love and obſervance ſtill continued after the death of Chriſt, for when it was known that Chriſt was riſen, then did both Saint *Peter*, and Saint *Iohn* run together to the Sepulcher, but Saint *Iohn* came thither firſt S. *Ioh.* 20. 4. and when they were in the ſhip together, Saint *Iohn* was the firſt man that knew Chriſt, S. *Joh.* 21. 7. After the aſcenſion of Chriſt, he did ever moſt entirely adhere to Saint *Peter*, and did accompany him to the Temple, where the lame man was cured *Act.* 3. 1. Then they were joyn'd in Commiſſion to goe together to Samaria *Act.* 7 And that I may yet further adde to ſtir up our thankfulneſs; he was an Evangeliſt of the Gentiles, as may appear by the manner of his ſpeech, for he never names the Paſſeover, but he expreſſeth it that it was a feaſt of the Jewes, which if he had written expreſſely to the Jewes there needed no ſuch explication, as being ſufficiently known unto them, thus in S. *Joh.* 2. 13. 6. 14. 55. Therefore by all likelyhood he wrote to them that might be ignorant of that feaſt; it appears likewiſe by the tranſlation of ſome words, whereof we have three examples in this very firſt Chapter of Saint *Joh*n; as verſe the 34. *Rabbi* is interpreted *Maſter*, verſe 41. *Meſſias* is interpreted *Chriſt*, v. 42. *Cephas* is interpreted *Peter*, which interpretation had been needleſs, if S. *John* had written to the Jewes, for they ſpake Syriack, and underſtood Hebrew, and therefore needed not any ſuch interpretation, but the Gentiles who were ſtrangers, and knew not the language, they needed the interpretation.

After Chriſt he did adhere to Saint *Peter*.

Saint *John* was the Evangeliſt of the Gentiles.

Next the manner of ſpeech uſed by our Apoſtle, as the word was with God, and God was the word, they ſeeme to ſavour of Platonicall Philoſophy, which hath much of *Ideas*, and certainly the Platonicks had it by tradition from the Jewes, *Faciamus ad imaginem noſtram:* as Saint *Paul* was the Apoſtle of the Gentiles, and therefore did uſe quotations out of heatheniſh Poets, ſo Saint *John* being the Evangeliſt of the Gentiles, in the Apocalypſe, he deſcribes the heavenly Jeruſalem, with ſome rites and ſolemnities uſed by the heathens in their triumphs, as the wearing of Lawrel, &c. whereby may appear what uſe is made of human learning in Theologie; ſo much are we beholding to this Evangeliſt above others, who living very long, and in his time there beginning ſome hereſies to ariſe, as *Cerinthus* and the *Ebionites*, who denyed the Trinity, (though the Church had ever beleeved the Trinity, as may appear by the profeſſion of our faith made in our Baptiſme,) the Biſhops of *Aſia*, where Saint *John* lived, and was their ſuperiour, became earneſt ſuitors unto him, to write his Goſpell, both for the confutation of the Hereticks then being, and for the prevention of the future; this Saint *John* did at their requeſt, and being

The occaſion of writing his Goſpell.

ing done upon that occasion, therefore he was more exact, and more elaborate in that one mysterie, then the rest of the Evangelists were.

If you aske how Saint *Iohn* above others should have such an exact knowledge of their mysteries; surely in regard of the heresies then rising, and the necessity of those times, God did more enlighten him, as no doubt he doth his holy Catholick Church to this day. Some may conceive, that because our Apostle was present at Christs Transfiguration, where *Moses* and *Elias*, the Law and the Prophets were transfigured, that such Apostles as were then present, were a little transfigured and might see the glory of God, though Christ for the present did forbid them to reveale those mysteries: yet our Apostle living some 70 years after, might make them known, especially being the beloved Apostle, and leaning on the bosom, he might suck out these mysteries, and might know more secrets, then were opened to others.

How he might come to the knowledge of this mysterie.

And it is not unlike, but he might have a greater knowledge from the blessed virgin mother, being appointed by Christ to be her son; to whom the Angell *Gabriel*, was sent in a message of the Annunciation. And certainly other mysteries were then imparted & revealed to her, especially the blessed Trinity; as conducing much to the incarnation: for Persons being supposed in the Deity, you may the more easily beleive, that one of those Persons, (that is) the Son of God, might become the Son of Man; and Persons thus supposed, it seems the lesse strange, that one Person should satisfie, while the Godhead receives satisfaction for sin; so that God himself in regard of Persons, might both offer sacrifice, and receive the oblation.

And it is further observed in the blessed virgin, that of all others, she did most observe Christ, and laid up his sayings in her heart, as she did conceive him in her heart, before she conceived him in her womb; and she never forsook him, no not at the Crosse; Now it is the office, and duty of a mother, to instruct her son: especially such a son, as was so recommended unto her, as our Evangelist was; and to Catechise him in private, though not in publick; for women must be no teachers in the Church, (in regard of their sex) and therefore as soon as the blessed virgin, had received the holy Ghost, for her own private sanctification, there is no further mention made of her in the *Acts*, nor in the Epistles; but there the Apostles wholly intend the conversion of Nations.

Saint *Iohn* might be instructed by the blessed virgin.

But for this great mysterie of the Trinity, in my poor judgement, it is intimated at the Annunciation; for mark the message of the Angel, *That she had found favour with God*, that she should bring forth a Son; and why may not this Son imply as well the Son of God, as the Son of the woman? God is every way truth, and nothing but truth; and if in the same word, there is involved a double truth, this is most agreeable to Gods wisdom; and how far the Son of God is here signified, that which followes may make it manifest, that his name shall be *Jesus or Emanuel*, that

At the annuntiation there was implyed the Trinity.

that he ſhall be great, and *ſhal be called the Son of the Higheſt*, Luke 1. v. 31, 32. And then followes in the 35. verſe, the *holy Ghoſt*, *and the power of the Higheſt ſhal overſhadow thee*; and here is the third perſon in the Trinity; for is it credible, that the Angel coming upon ſuch a meſſage, that he ſhould be ſo ſparing in his relation, as that he ſhould diſcover no other myſtery, which might tend to ſtrengthen and illuminate her faith, to raiſe up her hope, to increaſe the meaſure of her love, and thereby to make her a fitter Temple, wherein the Godhead might dwell bodily.

Thus having compared our Saint *Iohn* with *Moſes*, with Saint *Iohn Baptiſt*, and the reſt of the Apoſtles; and from whence, and upon what occaſion he might know this myſterie above others; that ſo being revealed to him, they might be received with greater reverence, and work the deeper impreſſion: now let us a little conſider him in himſelf. He is figured unto us in the form of an Eagle. An Eagle hath theſe properties, both to behold, and to faſten her eyes on the Sun, thereby to betoken the high myſteries diſcovered by our Saint *Iohn*; and ſecondly, the Eagle renewes her age to betoken the long life of Saint *Iohn*, or rather the eternity of ſuch things as he propheſied, in ſo much, that it gave occaſion to a falſe report; for whereas Chriſt made only a ſuppoſition, they conceived it as really true, that Saint *Iohn* ſhould not die; and thus far indeed it proved true, that he died not of a violent death, as all the reſt of the Apoſtles ſuffered Martyrdom, but his Matyrdom it ſhould ſeem was then, when he did aſſiſt at the Paſſion of Chriſt, and none other Apoſtle attended there but himſelf; and no doubt, but his then ſorrow and grief might equall, or rather exceed in virtue and power, the Martyrdom of others.

Saint *Iohn* an Eagle.

And ſecondly, that common fame and report of his not dying, might thus far prove true, that he died not in that age, but lived to the beginning of the ſecond Century, being now very old, as S. *Hierome* relates in his commentaries upon the Epiſtle to the *Galatians*; when he could not goe of himſelf, but was carryed by others, to the Church, or place of meetings; he made no other Sermon but this, [*Filioli diligite alterutrum, quia præceptum Domini eſt, & ſi ſolum fiat ſufficit*] it ſhould ſeem being the beloved Diſciple, the love of Chriſt was ſo faſtened, and fixed in him, that it made a repercuſſion, and became an Echo, and brake out into theſe termes of love; *Filioli* my ſons, whom I ſo dearly love, let not my love reſt in you as ſingulars, but impart it to each other, that ſo you may be united and linked together in the Bonds, and Chaines of love, that as this love proceeds from Chriſt to me, and from me to you, ſo from you to each other among your ſelves; that we may all lay hold on the Anchor of our hope, Chriſt the Son of God, who hath reconciled us to God, notwithſtanding our ſins and tranſgreſſions.

As he was the beloved Apoſtle, for he did ever Preach love.

I will now come directly to the Text, which is the very kernell, the marrow, the Elixir of all Chriſtian Religion, and hath ever been received with

with the greatest admiration, and astonishment, and at the very naming of the words, Christians were wont to bow, and to expres all possible honour and reverence.

The ineffable Trinity.

And the word was made flesh.

THe first word of my Text, standing in the forefront (*&* and) being a conjunction copulative, gives me occasion to look back, and mark the dependence; wherein I dare boldly say, that neither the large volumes of the Fathers, nor the subtill and curious invention of the Schooles, nor the deep and profoundest Divines, can better unfold the mystery of this word, then may be well gathered by the precedent and expres words of this Evangelist: onely here stands our weakness; That as *Moses* having talked with God, his countenance received that light, that the Israelites could not behold the face of *Moses*: so this our Apostle having leaned on the bosom, and sucked out these mysteries, he is now become *Boanerges*, the son of Thunder, rather astonishing the eare with wonder and amazement, then distinctly informing the heart in things which are too high for the weak state, and condition of man; but I pray mark the first verse of this Chapter.

Saint *John* was *Boanerges.*

In principio erat verbum, in the beginning was the word; here is the eternall generation of this word, not proceeding from Gods free will and election, not supposing his determinate decree and purpose, but a natural and a necessary generation equally existing with God in the moment of his eternity, as the Sun and the light were together created, the Soul and the understanding together infused; so is the generation of this word equall in time and continuance with the deity.

Christs eternall generation.

Et verbum erat apud deum, And the word was with God; here is the distinction and relation of the Persons, *apud deum* with God, not as a property or quality, not as an attribute or faculty, but as a person distinctly existing; and that by a different manner of generation from the Father.

A distinct Person.

Et deus erat verbum, And God was the Word; here is the mutuall communication and participation of the deity; for it is a property of the greatest good, that it should be most fruitfull in his own kind; and communicate it self in the largest, and greatest manner; now in the creatures, we find some foot-steps of the deity, as appears by their being, moving,

The same Godhead.

order, perfection, but neceſſary it is, that God ſhould impart his own nature, which nature though infinitely imparted, yet ſtill continuing infinite, it can be but one and the ſame nature equally communicated to the three Perſons, *three perſons and one God.*

The difference between God and man.

If a man communicate his nature to his ſon, this nature though ſtill continuing the ſame in kind and condition, yet muſt it differ in number, in regard of the finiteneſſe of our nature, the circumſcription both of time and of place: but it is otherwiſe with God; for out of the infinite extent of his own nature, one and the ſame deity, the ſame in number, the ſame in virtue and power, is equally and totally imparted to the three perſons in one bleſſed, and undivided Trinity.

The three perſons outwardly concurre.

Thus much (*ad intra*) concerning the relation of Perſons within themſelves, now *ad extra* in reſpect of the creatures, it followes in the third verſe of this Chapter, *Et verbo facta ſunt omnia*, and without him nothing was made: ſo that both inwardly and outwardly, the deity of this Word appears; inwardly, in the coeternall exiſtency, and infinite participation of the Godhead; and outwardly, as together concurring in the creation, framing and making of this world. And having thus diſcovered the ſecond perſon, becauſe we acknowledge another perſon in the deity, take therefore the teſtimony of this ſecond perſon concerning the third, *when the holy Ghoſt whom I ſhall ſend unto you from the Father, the ſpirit of truth which proceeds from the Father, he ſhall give teſtimony of me*, *John* the 15. 16. 26. theſe are the mutuall teſtimonies of Perſons in behalf of each other; and hereunto I ſhall adde, what the holy Catholick Church out of other texts of Scripture doth undoubtedly, demonſtratively, and moſt neceſſarily conclude.

The manner of the generation of the Word.

Verbum a word, muſt neceſſarily imply *intellectum* an underſtanding to conceive this word; this underſtanding being alwayes active, the word muſt be of like continuance and eternity; and being active, as there was an eternall, ſo is there a daily and continuall generation of this word, *Hodie genui te.* This word being naturall to the underſtanding, it proceeds not from any voluntary, or free election of God, but from the neceſſity of his nature; and according to his nature, ſo is it begotten in a ſpirituall, and moſt unſpeakable manner, being in the underſtanding, anſwerable to the underſtanding, and of like extent. It can be no creature, ſeeing by it all things were made and created; and being in the underſtanding, it muſt ſubſiſt of the ſame nature, which nature being infinite, though infinitely imparted, yet ſtill it remaines one and the ſame infinite nature, and cannot admit a plurality; and though the nature be the ſame both in kind and number, yet muſt there be a difference of perſons, in regard of the different act of generation, *Deus intelligendo ſeipſum, gennit verbum.*

Here we have an Underſtanding and a Word, but can this Underſtanding ſubſiſt without a Will? or what ſhall unite and knit together the underſtanding

ſtanding and the word, as they are in themſelvs moſt inſeparable, but only *Amor* the love of God; or that conformity of the underſtanding to the word, & of the word to the underſtanding, which proceeding from both, ſerves to unite both? Here then we have a third perſon, the holy Ghoſt; and ſeeing the will of God, is no leſſe active then the underſtanding, this third perſon muſt therefore be neceſſary and eternall, with the word, and with the underſtanding; proceeding from both, it muſt be of like extent, and nature with both, the underſtanding infinite, the word infinite, the love muſt likewiſe be infinite; this nature being infinite it can be but one, and the ſame nature infinitely imparted to the three perſons; and though the ſame nature, yet this love proceeding, it muſt be a perſon; and in regard of the different manner of proceſſion from both, needs it muſt be a different perſon from both, God comprehending and underſtanding himſelf to be infinite, begets *verbum infinitum*, which is the action of the underſtanding; and by this word knowing himſelf to be *infinitum bonum*, from the underſtanding, and from the word proceeds *amor infinitus*, which is the action of the will.

The mauner of the proceſſion of the holy Ghoſt.

Thus the underſtanding, and the will, as they are the moſt inward, active, and eminent qualities in every ſpirit, ſo are they moſt wonderfull in God, for they are fruitfull in their own kind; neither power, providence, juſtice, mercy, nor any other divine attribute can produce the like unto themſelves; theſe look only *ad extra*, as if from the Caſtle of the Deity the windowes were opened, and they ſhould look only upon the creatures, but the wiſdom, and the will of God look *ad intra*, reflect upon the deity it ſelfe, God comprehending and underſtanding himſelf to be infinite, begets *verbum infinitum*, which is the action of the underſtanding; and by this word knowing himſelf to be *infinitum bonum*, from the underſtanding, and from the word proceeds *amor infinitus*, which is the action of the will.

A prerogative of the underſtanding and will of God above his other attributes.

Theſe three perſons though admitting a difference between themſelves, in regard of generation and proceſſion, yet they agree in their nature, and the whole nature is in every perſon, and there can be no more then the whole, in the three perſons, according to the nature of an infinite, which being infinitely imparted, yet ſtill it remains infinite; hence it is that all the actions of God, are alike aſcribed to every one of the Perſons, and though the different Perſons revealed, may appear unto us by different actions, as the Father by creation, the Son by redemption, the holy Ghoſt by ſanctification, yet this difference, as the myſtery it ſelf, is likewiſe unſearchable.

How the three perſons agree in actions and attributes.

As all the actions, ſo all the attributes of God are likewiſe aſcribed to every one of the Perſons, yet in the Perſons they are tyed to the nature: thus we ſay not three incorruptibles, but one incorruptible; not three incomprehenſibles, but one incomprehenſible; three perſons in unity, and one God in Trinity; the father is God, the ſon is God, and the holy Ghoſt is

and yet there are not three Gods, but one God.

God requires faith, not knowledge.

These are mysteries, which the mind of man cannot conceive, the words of man cannot express; for fully to understand and to know God, it is indeed to be God, and to make our understanding equall to that eternall word in the understanding of God; and therefore the divine providence hath so fitly ordained it, that these mysteries, *non tenemur scire, sed credere*; man is justified before God, according to the measure of his faith, and not according to the degrees of his knowledge; as if the Articles of our Creed should necessarily be demonstrated by Metaphysicall contemplations, then only excellent wits should be saved, great Clerks and profound Scholars they alone should be saved; but it appears that our faith is of a larger extent then our knowledge: as we see the bounds of this naturall world, so we easily discern the bounds of our naturall knowledge, but over and above this knowledge, God hath naturally ingraffed in mans heart wonder, astonishment and admiration, therefore there must be some object proper to these which our faith might apprehend, and which our knowledge cannot attain unto; Lord we beleeve; Lord help our unbelief: let us no further search, and dive into the hidden secrets of God, then he himself hath revealed himself, by the testimony of himself.

The object of admiration.

The Godhead compared to the Sun in the firmament.

Yet that we may a little conceive, I will shadow forth this mystery with two comparisons: God being the most perfect substance, as supporting all things with his own might and power, a substance must likewise resemble him, God being spirituall, qualities which are spirituall, do better serve to express the nature of spirits; here then I will make a compound of substance and qualities, that so I might express the uniform nature of God, I will compare this highest mystery to the most excellent body in nature, (*viz.*) to the Sun in the firmament, where we see light, heat, and motion, three distinct, and several qualities, each depending on other; the light as may be supposed according to a naturall course caused by the heat, the heat caused by the motion; yet have they all alike continuance of being, not one before, or after another; and all alike partaking and grounded in one and the same nature and essence of the Sun.

The Godhead compared to the Soul.

But why should I make a compound of substance and qualities, when this mystery may be more fitly expressed by spiritual substances? which as they come nearer, so they do better resemble the nature of the deity; in them I will compare the severall faculties to the severall Persons, which I suppose according to mans weakness, to be the fittest and aptest comparison, especially being taught in Philosophy, that *facultates animæ licet distinguantur inter se, non tamen distinguuntur ab essentia*, thus the Trinity is resembled to the faculties of the Soul, for we see there are three distinct faculties, the Understanding or intellective power, secondly, the Will, thirdly,

thirdly, the Memory, theſe three are ſeverall and diſtinct properties, the underſtanding apprehends, the will purſues and embraces, the memory treaſures up the acts and monuments of both, yet are they all equall in time, and equally grounded in one and the ſame nature, and eſſence of the Soul. This compariſon is likewiſe too ſhort, for neither are the faculties of the Soul perſons, nor in them doth appear ſuch a ſtrange and wonderfull manner of production, as in the perſons of the Trinity.

The profeſſion of the Trinity in our Baptiſm.

Having thus ſhewed the doctrine of the Catholick Church, illuſtrated with compariſons; I will now alleage ſome proofes and teſtimonies out of Scripture, wherein I will be ſparing; they ſhall be few in number, becauſe they are demonſtrative, and beyond all exception, or contradiction. Me thinkes I ſee this myſtery plac'd in the forefront, and as it were written in great Capitall letters, when as in our initiation to Chriſtianity, our admiſſion into the Church, Chriſt doth appoint the form of our Baptiſme, that we ſhould be baptized, *In the name of the Father, and of the Sonne, and of the holy Ghoſt*; ſo that (in effect) all Chriſtian religion depends upon the acknowledgement of this one great myſtery; and to deny this were not to run into hereſie, but utterly to renounce all Chriſtian Religion. So it was anciently in the concluſion of all our Chriſtian prayers and meditations, which was accompanyed with the benediction, as you may find it in many of Saint *Pauls* Epiſtles, *The grace of our Lord Jeſus Chriſt, the love of God, and the fellowſhip of the holy Ghoſt be with you all:* and accordingly the Church doth conclude all the Pſalmes with *Gloria patri & filio & ſpiritui ſancto*, and in effect all her prayers, *Per Jeſum Chriſtum qui cum patre & ſpiritu ſancto, &c.* And the Trinity being ſuppoſed, we are the more eaſily induced to beleeve, that the ſecond perſon took up mans nature to dye for mans ſin; and having finiſhed his courſe here upon earth, miraculouſly aſcending up to heaven, the third perſon (according to Chriſts promiſe) came down in a viſible ſigne of fiery cloven tongues, to ſanctifie the hearts of men, to illuminate mens minds, to preſerve the truth of Religion againſt the gates of hell, and the powers of darkneſs, and therefore came at the ſame time, when the law was given by God to *Moſes* in Mount Sinai (as Chriſt himſelf was crucified at the time of the Paſſeover, to ſhew that the Paſchall Lamb was but a type and figure of his paſſion) ten dayes after the aſcenſion, which time was allotted for the tryall of their faith, and for their due preparation againſt the coming of that Spirit.

How the times agree.

The Trinity expreſſed in Chriſts baptiſme.

Which form of our Baptiſme was not only prefigured, but rather really acted in the baptiſme of Chriſt himſelf, for there was *vox patris*, This is my well beloved ſon; there was the perſon of the Son; and there was the holy Ghoſt deſcending in the form of a dove; and as *Moſes* did preſcribe all things in the Tabernacle, according to the form in the mount, ſo did our bleſſed Saviour inſtitute our baptiſme according to the form of his own baptiſme.

The

The Trinity appears by the Jews accuſation.

The ſecond teſtimony ſhall be, that of the Jews themſelves, who condemning Chriſt they alleaged againſt him, that he ſhould make himſelf the ſon of God; which muſt be underſtood according to the Godhead, for to be the ſon of God by adoption and grace, and to call God father in a generall way, this is a very uſuall phraſe of Scripture; and therefore might be ſpoken without offence: but it appears that Chriſt alleaged himſelf to be the Son of God, according to his Godhead; and thereby denying God to be onely one perſon, and the Jewes conceiving this to be blaſphemy, crucified him for making himſelf God, whereby they committed the greateſt ſin that could be committed, and that was [*Deicidium*] they did not only tranſgreſs all the lawes of God, and blaſpheme God, they did not only mock and ſcoffe God, but ſo farre forth as they were able, they did murder God: to which Saint *Paul* alludes, ſpeaking of Chriſt, that he being in the form of a ſervant, thought it no robbery to be equall with God, implying that he was very God indeed. So then Chriſt was crucified for teſtifying, opening, and revealing this great myſtery of the holy Trinity; and dying when he could have reſcued himſelf both with his own power, and with many legions of Angels, yet he freely offered up himſelf, as a propitiatory ſacrifice for the ſins of the whole world, both of the quick, and of the dead.

The three perſons are as three witneſſes of one truth.

The third text to prove the bleſſed Trinity is, that there are three which bear witneſs in heaven, the Father, the Word, and the Spirit, and theſe three are one. Surely to God who knoweth all things, there needs no witneſs; therefore this text rather implies a compariſon or ſimilitude, that the trinity of perſons like ſo many witneſſes, all agreeing in one and the ſame truth, argues the unity of nature in the Godhead; for how is it poſſible it ſhould be better expreſſed, then by three witneſſes of one truth, three perſons agreeing in one teſtimony, whereby there becomes an admirable conformity of themſelves, between themſelves; that although they are three diſtinct perſons, yet inwardly and outwardly they are but one, and the ſame eternal truth, and ſo do teſtifie it accordingly?

The difficulty in beleeving.

Thus far I have related the doctrine of the Catholick Church concerning the ever bleſſed Trinity, now I come to give ſatisfaction to the naturall man, and to all the Antitrinitarians concerning the truth of this great myſtery. Heretofore the great controverſie in religion was, whether a man ſhould be juſtified only by faith? It is true, that in reaſon when I look to juſtification, it muſt have relation to the whole law; ſo that if God require only faith, then ſurely man is juſtified only by faith; but if more be required, then ſurely faith alone will not ſuffice. But if you ſay that faith doth imply hope, charity, &c. then I muſt put you in minde of the Apoſtles words, *Now remaines faith, hope, and charity, but the greateſt of theſe is charity*, therefore to include the greater in the leſs, it is againſt one of the firſt principles of reaſon. *Majus continet in ſe Minus; ſed non è converſo.*

converſo, but ſo leave this, for I did never love either Controverſies, or the Controverſie-mongers in Religion. Some will ſay, that ſo much is aſcribed to faith, becauſe men deſire to ſerve God in the eaſieſt way, and at the cheapeſt rate, they will be at no coſt or trouble for their Religion. But whereas they imagine that faith is ſo eaſie, and that it is no great labour or charge to believe; truly I think otherwiſe, that it is the moſt difficult thing in this world to believe: and therefore they muſt pardon me, if I have not ſo much faith, as to believe the faith of many, who make an outward and a verbal profeſſion of faith. The minde of man is *quaſi lubricum in tenebris*, dark and ſlippery, and not ſo eaſily tied and chain'd with the links and bonds of faith.

No ſubmiſſion but onely Conqueſt.

And being to deal with ſuch a ſubtile adverſary, I pray conſider my condition: I am ſo proud, and ſo confident of my Religion, that I ſcorn to beg any mans faith, or belief; either I will evince it with undeniable proofs, or otherwiſe I will refuſe it, I will accept it upon no other title, but *Conqueſt*. It is true, I am poor, and utterly plundred of all; yet I would ſooner ſtarve then beg, but I would rather beg alms from door to door, then I will beg any mans belief: And therefore I will now at length take the field, ſet up my Colours, and encounter all that ſhall any way oppoſe me.

Compaſſion to the Jews.

And firſt, for honors ſake I ſhall deſire to ſatisfie the Jews, whom I do truly and cordially compaſſionate, for they were once Gods choſen people, and deſerve the more favour, becauſe they have not (like our fooliſh giddy Sectaries) brought in their own inventions and innovations to maintain Faction, and practiſe Sacriledge, and ſubvert States; but their fault is, that they are defective, and ſet up their Reſt, where God intended onely a Preparation: I will then deal with them ſo mildely, that I will but onely anſwer a queſtion of theirs, and give them ſome ſatisfaction out of their own Law.

A queſtion of the Jews.

The queſtion of the Jews, that the firſt Commandment of God, *Thou ſhalt have none other Gods but me*, excludes all other gods, and ſo much the Chriſtians confeſs, then why ſhould it not likewiſe exclude other Perſons in the Godhead? or how is it credible, that God having been ſo merciful to our forefathers, as to make them his choſen people, having appointed ſo many Sacrifices and Rites, and being ſo ſtrict in the obſervance of them, as he is a jealous God, that he ſhould not make himſelf known as touching his own Godhead, that ſuch a Myſtery ſhould be concealed, whereby ſome may doubt, whether our forefathers did worſhip the true God, ſeeing none of them knew the three Perſons in the Godhead? and certain it is, they ſhould have ſerved God much better, and more acceptably, if they had known ſuch a Myſtery, which Chriſtians now ſo confidently avouch.

My anſwer to this Objection is, That the Command doth onely exclude

The Jews queſtion anſwered.

other Gods, according to the very letter, & not the perſons in one Godhead, for they are but one God: and if you would know what gods are excluded, ſurely the verſe following will direct you, *Thou ſhalt worſhip no Idols.* But why this myſtery ſhould not be revealed to the Jews, this is a queſtion of ſuch a nature, as being anſwered, yet ſtill the like queſtion remains; as, Why ſhould not all other myſteries, and why ſhould not the Incarnation be long before it was? and therefore I will make bold to propoſe the ſame queſtion to the Jews.

Why ſhould God reveal himſelf to the later Prophets, more then he did to *Moſes?* or why ſhould *Moſes* inſtitute Sacrifices, and ſuch a number of Ceremonies, which were never diſcovered to *Abraham?* or why ſhould God by *Abraham* inſtitute Circumciſion, which was unknown unto *Noah?* or why were not all the myſteries together revealed unto *Adam*, the father of mankinde, created in Paradiſe, in a ſtate of innocency, ſanctified with Original grace, and himſelf being the immediate workmanſhip of God?

Now to all theſe queſtions I will return this anſwer, God is not to be tyed to mans captious curioſity, he may do as he pleaſe, and reveal himſelf according to ſuch manner, as his own wiſdom ſhall appoint.

God is known by degrees.

It is certain, that in all natural things God obſerves degrees, and nothing comes all at once to his ripeneſs and perfection: Thus there is a bloſſom and a bud, before you come to the fruit; thus a childe begins firſt to learn his letters, then to reade, before he comes to any exact knowledge: So God did make himſelf known by ſeveral Names, and each Name did import more myſteries then other, as God ſpeaks, By my Name of *Sadai, quod ſufficit*, I did reveal my ſelf unto them, but not by my Name of four letters, which of all other Gods Names, did involve the greateſt myſteries: and God requires no more of man, then God hath given unto man, and that ſhall abundantly ſuffice, until it ſhall pleaſe God further to reveal himſelf. Think you that God would not reſerve ſome myſtery for his Son to reveal, more then ever was known to the Prophets? and what greater then the Trinity, which neither men nor Angels can comprehend, and both men and Angels muſt adore?

All mans knowledge is gotten by degrees.

Neither do I think that all is yet revealed, but that we ſhall have a further knowledge of things in the ſtate of Glory, when we our ſelves ſhall be made more and more capable of his knowledge, and in the interim God doth herein deal with men but after the manner of men, as he doth in all other things. Thus we get knowledge by degrees, and firſt we begin with the eaſieſt leſſons, and then come to that which is more difficult: and this ſtands well with the honor, majeſty, and magnificence of God, that we ſhould come to him by degrees; thus was there a Court, a Porch, a Temple, before we come to the Holieſt of Holies.

Thus

Thus far I have anſwered their Objection, and requited them in the ſame kinde, by propoſing another queſtion of like nature, but I may not ſo far wrong *Moſes* and the Patriarchs, as to think they were utterly ignorant of this myſtery, though it may be they had not ſuch an expreſs knowledge, as God revealed in ſucceeding times: and likewiſe for the manner, that it was not in ſuch expreſs terms. We reade then that *Moſes* and *Elias*, the Law and the Prophets, did attend Chriſt, when he was transfigured in the Mount; whereby is intimated, that they had Chriſt in figures and types. So then, if I ſhall make it appear, that either the three Perſons, or any one of the Perſons, are named or appeared in Scripture, we may thence very well gather, that they had ſome knowledge of the myſtery.

Moſes had ſome knowledge of this myſtery.

Firſt, let us view the Creation, *Verbo Domini Cœli formati ſunt, And God ſaid, Let there be light: Said*, that is, ſpake the word: To whom ſhould God ſpeak, when as yet there was nothing but himſelf? So then, a Word is begotten in his underſtanding, which reflects upon the underſtanding, and proves a diſtinct Perſon, *and the Word was God:* then follows, *And the Spirit of the Lord moved on the waters:* This Spirit could be no creature, for now began the Creation, the Spirit of the Lord. Surely there is nothing in God but God; God can admit of no mixture or compoſition, he is *actus purus & ſimpliciſſimus*, nothing but pure form, therefore this Spirit muſt be God the holy Ghoſt. Do we not here ſee how all the three Perſons did concur as in one nature, ſo in the ſame outward act of Creation?

The Trinity appears in the creation of the world.

From the creation of the World, where it is ſaid, *Dii creavit*, let us come to the creation of Man, for whom the world was created: and therefore being a work of ſo great moment, God ſeems to deliberate, and to enter into conſultation: Certainly when we enter into counſel, it argues a diverſity of perſons, or at leaſt it muſt imply a greater caution, that neither in words or acts there might be any miſtake; the rather, becauſe it is the firſt time that ever God ſpake of himſelf, wherein frail man is uſually more cautionate and wary then in any other diſcourſe: and therefore this may much more be ſuppoſed in the moſt wiſe God; let us then hear God with the greateſt reverence, *Faciamus hominem ad imaginem noſtram, Let us make man according to our own image*, the plural number, which argues Perſons, is here twice implied, both in the act *faciamus, let us make*, and in the type or ſampler, *ad imaginem noſtram, according to our own image.* If here you ſhall tell me, that it is an Hebrew phraſe, and an ordinary and uſual form of ſpeech, I confeſs it, and acknowledge it: but therein I do more magnifie the providence of God, who did ſo ordain the ſpeech and language of men, as that it ſhould be fit to expreſs ſuch a myſtery: yet withall conſider, that it is otherwiſe with God then with men, for God is Truth it is ſelf, and therefore I be-

lieve that there is not a metaphor or figure ſpoken of God, wherein there is not a ſtamp of truth involved. And whereas it is now frequent, that great Princes do ſpeak of themſelves in the Plural number, I conceive that it is therefore more juſtifiable, becauſe they are Politick Bodies, and in a ſort Corporations, and ſo repreſent others; and that it might imply, that whatſoever they do, it was with the grave advice of their Councel, and therefore for the greater honor and majeſty they uſe the Plural number.

The Meſſias muſt needs be a Perſon in the Deity.

Come we then after the fal of *Adam*, to that which the Fathers call *Semen Evangelii*, the beginning of our Redemption; *Semen mulieris conteret ſerpentis caput*: is it poſſible that when as *Adam* being the immediate workmanſhip of God, and therefore of the greateſt perfection, created in Paradiſe, in a ſtate of innocency, ſanctified with Original grace, that he ſhould not be able to reſiſt the temptation, and yet the ſeed of the woman, of the weaker ſex, ſhould be able *to bruiſe the head of the ſerpent*, (that is) utterly to deſtroy the Kingdom of Sin and Satan? ſurely it muſt needs argue, that the Son of the woman, could be no leſs then the Son of God, ſeeing ſuch a Conqueſt farre exceeds the power of all Angels and Creatures.

God doth ſacrifice to himſelf; there are Perſons in the Deity.

After the ſin, conſider the puniſhment, and therein Gods Mercy and Compaſſion, how he clothes the nakedneſs of *Adam with the skins of beaſts*. Some Divines do ask, what became of the carkaſes of thoſe beaſts; and they conceive it very credible, that God did offer them up in ſacrifice, to himſelf, to ſhew *Adam* the manner of ſacrificing; and withall to prefigure, that God alone ſhould offer up the only great, ſufficient, propitiatory ſacrifice, that is, *that he ſhould offer up himſelf to himſelf*; which muſt needs argue ſeverall Perſons in the Deity. Hence followed as an earneſt or type thereof, the ſacrifice of *Abel*; and becauſe his ſacrifice was acceptable, he himſelf was more acceptable then his ſacrifice, therefore he muſt be offered up in ſacrifice, to prefigure him, whoſe blood ſpeaks better things, then the blood of *Abel*.

The ſeed of *Abraham* is more then man.

Hitherto Gods promiſes for the coming down of his Son were only tyed to mankinde; but after the confuſion of tongues, when men were diſperſed, then it pleaſed God to make choice of his nation, & to promiſe *Abraham*, *That in his ſeed all generations ſhould be bleſſed*; in token & memory hereof, God inſtituted Circumciſion, as it were for the honor of his iſſue, and for the aſſurance of his faith, that Chriſt ſhould ſucceed; and as a pledge thereof, *Abraham* being to adminiſter an oath to his ſervant, takes his hand, and layes it upon his loynes, and then makes him ſwear. Now in a corporall oath, we ever lay our hands upon the moſt holy thing, ſuppoſe the Bible, or the Altar; and therefore the ſervant layes his hands upon the loynes, *Gen.* 23. 2. ſeeing that Chriſt was then in the loynes of *Abraham*. Another memorable thing in *Abraham*, that he ſaw three Angels,

gels, and he worſhipped one, *Gen.* 18. 3. Which may a little ſet forth three Perſons and one God.

In *Iſaacs* ſacrifice it is more manifeſtly implyed, for God would never require that of man, which he did not intend to perform unto man; and therefore God requiring of *Abraham* to ſacrifice his Son, what was then only propoſed, God would hereafter really perform on his part, in ſacrificing his only Son, for *Abraham* and his Sons. *Iſaac* gives the bleſſing to *Jacob*; of whom that I may ſay nothing of his life, the bleſſing which he gives unto his Sons upon his death-bed, was very memorable, *Gen.* 49. Giving his bleſſing to *Judah*, from whom Chriſt was to deſcend, he there propheſieth of the time of his coming, and expreſſeth much joy and comfort therein; but after ſpeaking of *Dan*, that *he was a ſerpent*, certainly he had ſome relation to that curſed ſerpent, which ſeduced our firſt Parents; for *Judas Iſcariot* who betrayed Chriſt, was of the tribe of *Dan*: and it is not unlike but the great Antichriſt ſhall be of the ſame tribe, which *Jacob* foreſeeing ſuddenly breaks out into theſe words, *Expectabo ſalutare tuum Domine*, Lord I will expect thy ſalvation; though ſome of my poſterity ſhall betray thee, yet lay not the ſin to my charge, hold me as innocent; and therefore in the aſſured hope of Gods mercy he takes order, that his body ſhould be carried out of Egypt, as it were going to Jeruſalem in Pilgrimage; there to meet Chriſt at his coming.

Iſaac's ſacrifice.

Jacobs expectation.

And not to trouble my ſelf with ſo many teſtimonies, all which do ſufficiently prove the truth of Chriſts coming; and that Chriſt muſt needs be the Son of God, which preſuppoſeth the great myſterie of the Trinity: take one inſtance for all. When God did deliver his people out of Egypt, with ſo many wonders, and miracles; and that he gave the Law, and uſed the miniſtry of Angels: yet notwithſtanding at that time, *Moſes* out of the certainty of his hope, ſhould uſe theſe words, *Mitte quem miſſurus es*, Lord, uſe no ſuch preparation, but ſend him whom thou art about to ſend, (that is) ſend thine own ſon immediately: for he muſt needs be the Son of God; for he muſt be greater then *Moſes*, greater then the Angels, who were then imployed, greater then all the commands of God, which were then to be delivered to his people; and his work and imployment muſt be greater then their deliverance from Egypt; and therefore it muſt be a freedom, and liberty from the captivity of ſin, hell, and damnation, and the conducting of us to that heavenly Jeruſalem, the true land of promiſe, which is a work and imployment only fit for the Deity.

The faith of *Moſes*.

Many other types might be produced; Suppoſe the three Children in the fire, all praiſing God with one voyce, ſee how three do concurre in one, and that the fire did not hurt them (as the fire did not burn the bramble buſh, wherein God appeared to *Moſes*) *they ſaw one among them like the Son of God*: ſo here is not only an acknowledgement of the Son, but as if they had known him by his face and countenance, that he was the Son

The whole Law directed to Chriſt.

of God. What ſhall we bring further inſtances, when it is moſt certain, that the whole ſcope and intent of the Law tends only to Chriſt, and therefore muſt undoubtedly aſſure us, that he could be no leſs then God? for if we ſhould think that God would reſt ſatisfied with the ſlaughter of unreaſonable creatures, we muſt thinke it to be a very unreaſonable ſervice; and we cannot imagine, that Gods ſervice ſhould be directed to any other end, but himſelf, which muſt inforce the Deity of Chriſt.

The Jews had a tradition of our Baptiſme.

But further you ſhall obſerve, that whereas the form of our Baptiſme is, *That we are Baptized in the name of the Father, and of the Son, and of the holy Ghoſt*; and that the matter of our Baptiſme is water, and therein we make a profeſſion of the Trinity; certainly the Jews had a tradition, that the *Meſſias* ſhould inſtitute Baptiſme in this manner: for whereas there is no ſuch thing written in Scripture, yet the Prieſts and the Levites did ſend to Saint *John Baptiſt*, to know whether he were the *Meſſias* or not; and *if he were not, then why he did Baptize?* In token and memory hereof, ſome there were, who kept watering pots after the manner of the Jews, S. *John* 20. And this was done likewiſe by tradition, for they had no warrant in Scripture, *Joh.* 5.

And ſeverall types of our Baptiſme.

To the meſſage of the Prieſts, and to the common cuſtom of Jews, give me leave to adde that miraculous pool of Bethesda, *John* the 5th where the Angell came down at a certain ſeaſon, and moved the waters; and ſuch as took the firſt opportunity to be let into the water, were cured, of all their diſeaſes; this firſt letting down, did only betoken their watchfulneſs, their zeale, their ſtrength of Faith; and how the endeavours of men muſt concurre, cooperate, and correſpond with Gods goodneſs, and providence. Here then we have the matter of Baptiſme, the element of water, ſeverall times intimated: ſhall we then think, that the Jews were utterly ignorant of the form, which is no leſſe then the profeſſion, or acknowledgement of the bleſſed Trinity? Certainly as they had types and figures of the one, ſo they might have an obſcure knowledge of the other; and this I do rather beleive, becauſe at the Baptiſm of Chriſt, when the three Perſons did ſo manifeſtly diſcover themſelves, for there was *vox Patris, This is my well beloved Son*, there was the Perſon of the Son and there was the holy Ghoſt, *in the form of a Dove*; yet we do not read, that this ſeemed any way new or ſtrange to Saint *John Baptiſt*, who certainly if he had been utterly ignorant, would have been ſtrangely ſtrucken with aſtoniſhment and admiration of this ſo great a myſterie then revealed: but Saint *John* not contenting himſelf with that preſent myſterie, taking it as granted; he points out a further myſterie, when this Son of God ſhould become the Lamb of God, and be made a ſacrifice to ſatisfie for the ſins of the whole world, *Ecce agnus dei, qui tollit peccata mundi.* Now it is not credible, that the Jews ſhould have ſo many tokens, and ſuch uſe of the element of waters, as the matter of Baptiſme; and ſhould be utterly

They knew the form of our Baptiſme, as well as the matter.

ignorant

ignorant without any the leaſt intimation, or notice of the form of Baptiſme, which is the profeſſion of the Trinity: and to conclude, how often do we read in Scripture, *Verbum Domini venit ad prophetas, ſpiritus Domini replevit orbem terrarum*, which very Phraſes ſeem to imply Perſons in the Deity?

What Prayers were uſed at their ſacrifices.

I will yet further proceed; certainly at the time of their ſacrifice, they did uſe prayers onely to that effect, *That God would ſend down his Son for the redemption of the world*: for in Scripture there is no mention made, what prayers they uſed in the time of ſacrifice, but it is hence gathered, *Luk.* 1. when *Zachary* was ſacrificing, *The Angel ſaid unto him, Thy prayers are heard*, but what theſe prayers were, did not yet appear; mark then by the ſucceſſe, and ſo you ſhall know the effect of his and their prayers, which was, that the Angel *Gabriel* told him, that *he ſhould have a Son, who ſhould be the forerunner to the Meſſias, who was the expectation of Nations*; and the ſame Angel, a little after, carried another meſſage to the bleſſed Virgin for her conception of Chriſt: ſo then here was the effect of their prayers, at the time of their ſacrifice, *That God would haſten his own coming*, and no longer feed them with types.

The ceſſation of the Law.

But it doth moſt eſpecially appear in the ceſſation of the Law, which falling out at the coming of Chriſt, it muſt needs argue that Chriſt could be no leſs then the end of the Law, and therefore *God*; for you ſhall underſtand, that about a full age before the birth of Chriſt, there was a ceſſation of Prophets; and God ſent no meſſage to his people. As when the Sun ariſeth, the Stars are obſcured. So leſt the Jews might take any of Gods meſſengers for the *Meſſias*, the time now approaching for his coming, therefore God ſent no meſſengers, untill at length *Zachary* at the time of his ſacrifice was ſtrucken dumb, and ſo continued untill the Birth of his Son, to whom he gave the name of *John, which ſignifies the grace of God, and points out the proper time of the Goſpel.*

The Temple deſtroyed.

But if you look to the totall abrogation of the Law, as it was intimated in the dumbneſs of *Zacharias*, when he was ſacrificing, ſo not the Prieſt alone, but the Temple it ſelf did ſuffer, in the paſſion of Chriſt; for the vayle of the Temple was rent, as if God were then diſſolving, and pulling down his own Temple, with an intent no longer to inhabite there; and ſo the Temple was afterward deſtroyed by *Titus*.

How the Jews fell by degrees.

As he forſook his Leviticall Prieſts by degrees, though formerly he had committed his Laws, and his doctrin to their cuſtody; for upon the Birth of Chriſt, they were able to direct *Herod* to the place of his birth, but they had not the grace to go to adore him; ſo herein they were only defective, *Mat.* 2. then in the next place, *Knew you not that it is expedient, that one ſhould die for the people?* 8. *John* the 11th here God gave them power to ſpeak truth; but God ſuffered them through their own malice to erre, not underſtanding their own truth; but in the laſt place,

they

they ſought falſe witneſſe againſt Chriſt, *Mat.* 26. here was malice, ignorance, and perjury; and as there was renouncing of God in words, ſo in deeds: becauſe Chriſt made himſelf what indeed he was, the ſon of God; therefore they cryed Crucifie him, crucifie him; and here was *Deicidium*, the greateſt of all the ſins of the world; ſo far forth as it lay in their power, they did murther God.

Thus they fell by degrees, together with their Law, and their Temple; yet no doubt but God had many ſervants, who then were in the ſtate of Salvation; for here is the difference between the Synagogue, and the Church, many were ſaved out of the Synagogue, as the Ninevites, but the Church is the mother of all the faithfull; and without the Church, there is no hope of Salvation: the reaſon hereof I conceive to be, becauſe the Synagogue was hedged in within the bounds of *Paleſtina*, but the Church is Catholick over the face of the whole world: So they are inexcuſable, who do not adhere to the Church.

All this I write to the Jews, that ſeeing the whole Law was referred to Chriſt; all their ſacrifices directed to Chriſt; all their prophets propheſiing of Chriſt; many types and figures of Chriſt, and all due preparations for his entertainment: ſurely this muſt needs argue the Godhead of Chriſt; for here was a worſhip onely proper to God. Or if we look not to the ſervice of God, then take Gods Judgements upon the Jews, they are become ſlaves and vaſſals to all Nations; I never heard that any of them had ſo much as a Seigniory, though certain it is, that they are the moſt expert, and skilful Merchants in the world, and the richeſt: a wonder it is but ſome of them ſhould intend a Plantation, and erect a Government. I do likewiſe conceive them to be the beſt Phyſicians in the world, not onely becauſe their Anceſtors lived in the Eaſt Countreys, where the beſt drugges and ſimples are; and ſo they were better acquainted with their virtues and operations, by the daily experience of them: and certainly they did leave the knowledge of them by tradition to their ſucceſſors; which they keep ſecret among themſelves, while throughout the whole world, they are become ſlaves and vagabonds, ever ſince the paſſion of Chriſt, even as *Cain* was upon the murder of *Abel*: that now in the whole world, they have not one place for ſacrifice; their tribes are confounded, their Temple deſtroyed; and this hath continued longer, then their own Moſaicall Law continued in his vigor: which could never ſtand with the goodneſs and providence of God to permit, had it not been that the Law was accompliſhed; and therefore abrogated by God himſelf, that the Goſpell might ſucceed.

Gods judgement upon the Jewes.

Thus I think now at length, I have ſatisfied the Jews, and made it appear, that their Anceſtors had ſome certain knowledge of the Trinity; and that the *Meſſias* was to be the Son of God, more then ordinary man, one of the Perſons of the Deity: and if this will not ſerve to give them ſatisfaction

The Jewes no longer a Nation.

ction, then I have paid them home at laſt, (that is) I have come to their own homes, I have diſperſed them, I have ſcattered them, and in effect diſſolved them; ſo that as a Nation, they ſhall no longer oppoſe, or continue obſtinate; it muſt be now held ſelf-will, perverſeneſs, and every mans particular contumacy. So from the Jews I come to Gentiliſme: which as it was accompanyed with infidelity and Atheiſme, ſo you ſhall give me leave to ſtrike at the Root, that I may eradicate both Root and Branch; and becauſe the Gentiles had no other pretence, but human reaſon;

I will now give ſatisfaction to human reaſon, in this high myſterie of the Trinity; not that reaſon can comprehend the myſterie; for neither Seraphins, nor Cherubins, nor all the Angels in heaven, can fully underſtand God: For to underſtand God, it is indeed to be God, and to make his underſtanding equall to that eternall Word, in the underſtanding of God. But I do undertake, to ſatisfie human reaſon in this myſterie, notwithſtanding our own ignorance. Firſt, I will make it appear that there is a God, and but one God; then that this God is every way incomprehenſible, whereby it muſt follow, that the bleſſed Trinity, exceeds mans reaſon no further, then all the reſt of his attributes do. Then I will bring ſome prooſes for the bleſſed Trinity; and laſtly, I will ſeal and conclude all with miracles, works above naturall power, to confirm words above naturall knowledge.

The method how to deal with the heathen.

This world being the workmanſhip of God, ſerves as a book or a volume, whereby every letter or punctilio points out the Maker: I ſhall not need to inſiſt in the motion of the heavens, the influence of Starres, the ſtrange and wonderfull meteors; but take the leaſt flie or worm, and it ſhall afford infinite arguments, for the proof of the Deity; and I do here call heaven and earth to witneſs; and I deſire God, that my tongue may cleave to the roof of my mouth, and that my right hand may forget her cunning, if ever I ſhall faile in any the leaſt creature, to produce infinite invincible demonſtrative arguments, for the proof of the Deity. And therefore of all others, the curſed Atheiſt is the greateſt impoſtor, denying a God, he makes himſelf God; for denying his Maker, he muſt needs make himſelf, and conſequently makes himſelf God, who cannot adde one haire to his own growth, nor a minute to his age. Yet ſome ſuch there are, who continue thus in their mad Blaſphemy; and here I call all the creatures to witneſs againſt them, and all Arts, and Sciences ſhall concurre in the ſame Teſtimony, and utterly condemne them.

The Atheiſt is the greateſt impoſtor.

Whatſoever is ſeen or unſeen, whether it belongs to the viſible, or inviſible world, every thing points out a Deity; and from the ſeverall perfection of creatures, we thence infer ſeverall attributes in God, which although they may ſeem ſeverall to us; yet being every way, and every one infinite, (for what ſhould limit or bound God, when as indeed there

is no thing but God) it must therefore necessarily follow, that there can be but one infinite; and the attributes, though they appear severall to us, yet are they all but one infinite God: more particularly, because we receive our first information from sense, we thence conclude,

The infinite proofs of a Godhead.

Whatsoever is, is either God, or the work of God, *Deus est quod vides totum, & quod non vides totum*, whatsoever thou seest, or seest not, serves as an argument, and proof of the Deity; as for example, in the creatures in generall, consider their proper and bounden nature, together with so great variety and perfection in their own kind, in this nature such excellent properties, affections, and accidences, which do so well agree with the nature; from this nature such strange and wonderfull operations and effects; by this nature, such an excellent order and proportion, both in themselves, and to the whole universe; through this nature, such a constancy and perseverance in keeping their due course, in performing their duty, service, and Ministery to man; and as all the creatures look to one end, so they must needs have but one efficient cause, which made and directed all to the glory of himself, the perfection of the universe, and the good of particulars, in their preservation, that they might be more usefull, and serviceable to man; who might therefore return his praises, and thankfulness to God; that all may tend and end in Gods glory, this was the end which was first in intention, and now is the last in execution: that as the world is circular, where it begins, there it ends; so beginning with God, it endeth with God, *thus every thing doth testifie a God*, and therefore you may fill up a Book greater then the whole world, with arguments, and proofs of the Deity.

The Metaphysicks acknowledge God and Angels.

And now I come to the severall Arts, and Sciences: the Metaphysicks have this prerogative, to treat of generals and universals, to prescribe every art her own proper bounds; and to confirm the first grounds and principles of every Art, wherein the Art it self is defective, and in particular to take the heavenly bodies, seperated Soules; and what belongs to the spirituall world, as their own proper objects; and they do not only conclude one omnipotent Maker; but they proceed further, and considering the motion of the heavens, which are bodies; how they move in their own proper places, which no other bodies do the like, but alwayes rest when they are at home; and their motion serves them abroad, only to recover their own homes: considering that the heavens do not move for their own private ends, that they receive no benefit, or advantage by their own motion; but that it is wholly directed for the good of others, for the preservation of the universe (when as no other naturall, or sensles bodies do the like) considering that simple bodies can have but one simple motion; yet are there great varieties, and diversities of motions in the heavens; the Metaphysicks do hence infer, that needs the motions of the heavens, must proceed from intelligences, who are indeed Angels; and thereby proceed

Influences.

influences,

influences, the operation whereof we find in our ſublunary bodies, which cannot be prevented by application of any elementary qualities.

Thus in the Bowels of the Earth, where neither Sunſhine, nor motion could penetrate, yet by vertue of theſe influences, we find metals, and minerals, which are of that excellent nature, as that for their compoſition, their long continuance, and ſpeciall virtues, they are not inferior to the beſt of bodies; and therefore they ſerve for coyn, to carry the price of all our other commodities; thus do the Metaphyſicks, by the ſpeculation of the heavens, not only conclude a firſt maker, but likewiſe a neceſſity of Angels, to continue that motion which the Creator began, by ſetting the firſt wheel on going.

The effect of influences.

Thus farre by the heavens alone, now by a view of the creatures, the Metaphyſicks finde that there are certain *Tranſcendentia*, generall and univerſall qualities which are incident, and muſt neceſſarily be faſtned on all creatures; whereupon they infer, that they are but the Rayes and Footſteps of one unverſall Maker; as when they ſee that every thing is, *Ens unum, verum, bonum*, they inſtantly conceive that theſe are immediately borrowed, and proceed from the firſt Maker; and therefore do neceſſarily conclude, that he muſt be *Ens entium, prima veritas, ſimpliciſſima unitas, infinita bonitas*, who is *cauſa cauſarum*, the author of his own beeing; the efficient cauſe from whom all the reſt do proceed; the finall cauſe to whom all the reſt are directed; Thus every thing muſt have as inward cauſes matter and form, whereof it ſubſiſts; ſo outward cauſes efficient and finall, from whom, and to whom it is directed, for of nothing comes nothing; adde nothing to nothing, and there remains nothing.

The *tranſcendentia* diſcover God.

Every thing points out both an efficient and a final cauſe.

In the Metaphyſicks this is a Rule, that in things which exceed the ordinary rank and condition, ſuch as leaſt exceed, muſt ever be admitted, for that they are moſt facile and eaſie; whereby mans underſtanding may be better guided in knowledge, ſooner ſatisfied, and finde leſſe oppoſition. *E: G:* If I ſhould aske, whether every thing ſhould be eternall, or that there ſhould be but only one eternall? which ſhould give a beeing to all inferior creatures, which as they are bounded in all their dimenſions and qualities, ſo likewiſe in their continuance, whereas that only one eternall muſt be infinite, and unlimited in all other attributes as well as eternity; ſurely right reaſon would inſtantly conclude rather for one, then for all; and thence infer a neceſſity of the Godhead; and ſeeing the whole univerſe is ſo well compacted, and that every part hath ſuch a mutuall correſpondencie, and relation each to other, that it makes one body, one Corporation, right reaſon concludes there can be but one Maker, one efficient cauſe, from whom all do proceed; and one finall end to which all do tend, *The glory and ſervice of that Maker.*

The leaſt inconvenience muſt ever be admitted.

Thus having found out that *unum principium*, that only one efficient cauſe of the univerſe, I muſt then recommend unto you another Axiom of

the Metaphyſicks, *Semper excipiendum eſt primum in unoquoque genere*, By virtue hereof, infinite are the prerogatives, which are to be aſcribed to the Deity, while all blemiſhes and imperfections do vaniſh and come to nothing; thus the knowledge which we have of God by a naturall light, it is either by way of eminency, *tranſcending and ſurpaſſing the Sphear of all creatures*, for that God is not to be ranked within the compaſs of their limited meaſure; or otherwiſe by way of negation, in ſcattering and diſperſing thoſe cloudy miſts, which may any way obſcure, or caſt the leaſt aſperſion upon the Deity; ſo zealous are the Philoſophers of Gods honour, and to preſerve the Truth, Unity, and Majeſty of the Godhead.

The firſt is ever excepted from the ordinary rank.

The Sun is a kind of corporeall God.

The Metaphyſicks do further uſe Arguments taken from Analogies, as that one ſpirituall God ſhould appoint one Vicegerent under himſelf, as it were one corporeall God, to govern this materiall world, *viz.* One Sun in the firmament, from whom all the Stars borrow their light; and from whom the Corporeall World receives all her perfection; and as God is only known by the revealing of himſelf, ſo this Sun is diſcerned only by his own light, yet the eye muſt not preſume to penetrate, or faſten on the Sun, leſt waſting the ſpirits, it fall into blindneſs and darkneſs; yea, when the Sun is eclipſed, when by the interpoſition of the Moon, the brightneſs thereof is obſcured; yet then it is not ſafe to behold it; nothing is ſo hurtfull to the ſight: which ſerves by way of compariſon or Analogie, to deterre us from prying into the ſecrets of the Deity.

The Mathematicks ſhew the wonders of God.

From the Metaphyſicks, I come to the Mathematicks, which have the commendations that of all other Sciences, they are the moſt demonſtrative: I will therefore borrow ſome examples from them; and I will only inſtance in Aſtrology; and when it plainly ſheweth ſo many great, and ſuch ſtrange wonders in the heavens, ſuch as a man of ordinary capacity cannot eaſily conceive, it muſt needs argue that God himſelf muſt be much more admirable, and incomprehenſible: ſuppoſe that the Sun which appears unto the eye, to be but of a little compaſs and quantity, yet ſhould be ſo much greater then the whole Earth, which certainly it muſt be, or elſe it could not enlighten ſo great a part of the World; ſecondly, the motion of a Bullet may ſeem very ſwift, for the eye cannot follow it, nor avoyd it; yet certain it is, that the Stars near the Equinoctiall, do move a hundred times ſwifter then a Bullet, which muſt needs be, conſidering the great circuit which they make within the compaſs of a naturall day; and yet notwithſtanding they ſeem unto us, as if they ſtood ſtill; thirdly, the ſpacious Earth, together with all her huge Mountains and Rocks; alas, they carry no proportion of any ſenſible quantity in reſpect of the heavens, when we are at Sea, we ſee the whole medietie of the heavens, as if there were no earth at all to hinder our ſight; fourthly, one mother earth affording the ſame nouriſhment, a little durty Pap to the ſeverall plants, yet by virtue of the heavens, it ſhould prove ſweetneſs in one, bitterneſs in another;

The wonders in Aſtrologie.

ther; and ſo of all ſeverall taſts and ſavours fitted and proportioned to all particular natures; this I write to aſſure man, both in his ſenſe and in his underſtanding, that there is ſuch a difference, and diſproportion between the two Worlds, that man might ſee his own infirmity, acknowledge his weakneſs; and himſelf to be ſo much inferior, as to be ignorant in the particulars of the ſpirituall World; and therefore not raſhly to oppoſe, but humbly to ſubmit his own Judgement.

In Logick all the predicaments predicate the Deity.

But fearing leſt theſe Metaphyſicall Mathematicall contemplations might be obſcure; I will therefore deſcend lower, and inſtance in ſuch particulars, which may be more perſpicuous; and whereof we may take more notice as being more ſenſible, and therefore better known unto us; and ſeeing the Logicians have reduced all things into predicaments, I will inſiſt in them, as they are in order. Firſt for, Subſtance, which conſiſts of matter and form, who faſhioned theſe each to other, that the matter ſhould afford Organs and Inſtruments, and a fit habitation for the form, that the form ſhould adde perfection, beauty, and ornament to the matter? ſurely they could not thus ſeverally diſpoſe themſelves, therefore there muſt be ſome efficient cauſe to order them accordingly.

Subſtance.

Quantity.

From the matter proceeds quantity, which hath ſeverall dimenſions, longitude, latitude, and profundity; but who ſquared out theſe with his Rule and his Compaſs, according to meaſure and proportion, but ſome omnipotent power, for nothing will bound and limit it ſelf?

Quality.

From the form proceeds qualitie, which admits degrees of compariſon, good, better, beſt, but needs there muſt be ſome infinite power to preſcribe and appoint the degrees.

Relation.

Thus far how things are conſtituted in themſelves, now in relation to others, to ſee how the heavens are fitted for the Earth; how the Elements are proportioned each to other, and agree in their Symbolizing qualities; how the Male and the Female are fitted to each other; how every thing is fitted with food, with harbour, with rayment: ſurely ſome infinite omnipotent wiſedom made our proviſion; for if we were left to our ſelves, we ſhould ſtarve in our own wants. For Action, if unreaſonable creatures do work according to the Rules of reaſon, as the dumb creatures do in every thing naturally, which concerns them, and their condition: Surely this muſt proceed from ſome infinite intellective power, which infuſeth ſuch a knowledg into them, with this limitation, that it ſhould only extend to ſuch things as are neceſſary to their beeing, and no further. For *Paſſion*, it is a wonderfull thing to conſider what Birds and Beaſts will do for their own defence; the Hares which are near the Sea ſide, do watch their time, that when the Hounds are in purſuit, they may goe cloſe by the Sea ſide, that the tyde coming in, might take away the ſent, they ſhall obſerve where the ſharpeſt ſtones are, that themſelves being light may paſs over, while the dogges being heavy, may cut

Action.

Paſſion.

themſelves, and cannot follow the purſuit: if Gunpowder be a late invention of ours, ſurely the wilde Foule in diſcovering it, it is a late invention of theirs; there is not a fencer ſo cuning as they are in defending themſelves. The Serpent will ſo winde her body, that ſhe will make it a Buckler for defence of her head, where ſhe knows the leaſt blow proves deadly; neither are they wanting in Stratagems. *Quando*, in reſpect of time it is wonderfull to conſider how the poor Silkworm, and the Mulbery bud come together. The Swallow, the Cuckow, and other Summer Birds, if they come not at their juſt time; it is an Argument that ſome Storms and Winter cold are behind. Where theſe Birds ſhould hide themſelves; how they ſhould continue without food, and *where* they ſhould provide food at their coming; for it is certain the Martins bring into their Neſt ſuch worms, as no reaſonable man ſcarce knowes where to finde the like. For the building of their Neſts, that they ſhould be able on the higheſt Trees, to lay as ſure a foundation, as if they did build upon a Rock, that no man let him be never ſo skilful in Architecture, and uſe the beſt means and inſtruments he hath, his Rule, his Square, his Levell, his Compaſs, yet he ſhall not be able to make the like Neſt. And to conclude, whatſoever doth *habitually* concern the creatures; you ſhall finde it ſo grounded in wiſdom, and ſo ſupported with all ſeverall circumſtances, that we can do no leſſe then admire the goodneſs and power of their Maker; that ſuch unreaſonable creatures in themſelves, ſhould notwithſtanding order themſelves, according to the rules of beſt reaſon. Thus every thing doth teſtifie a God; and therefore you might *fill up a book greater then the whole World with arguments and proofes of the Deity.*

Quando:

Vbi.

Situs.

Habitus.

The infinite proofes of a Godhead.

A particular inſtance, for proof of the Deity.

Not to confound my ſelf with generals, I will deſcend to particulars. When we look upon the heavens, and ſee the Suns continuall motion for our ſervice, when we our ſelves are not the Authors thereof, nor yet thoſe heavenly bodies, as wanting underſtanding, cannot direct their courſe, and know not the uſe of their own motions, doubtleſs we muſt conceive ſome higher agent, ſome intellective power, who both giving and knowing the influence and operation of the heavens; as likewiſe the uſe and neceſſities of this inferior World, did accordingly diſpoſe and order theſe Actions, and that *is God himſelf.* And ſeeing that all things are carried, *Certa lege, pulcherrimo ordine*, by the Rule and Square of his providence, ſeeing all things were Created *verbo virtutis ſuæ*, by the word of his mouth, for otherwiſe a world of ages would not have ſufficed for the framing of this world: doubtleſs we muſt conceive, that in God there is an infinite wiſdom, joyned with infinite power; and this the beſt approved heathen Philoſophers did acknowledge nothing can be hid from his wiſdom; for there is nothing which his wiſdom hath not contrived; nothing can reſiſt his power, for there is nothing but only the effects of his power.

God is infinite.

But here if, I ſhall further demand what is an infinite? then we begin

to

to diſcover our own weakneſs, *Natura abhorret infinitum*, we cannot poſſibly conceive that any thing ſhould be infinite, and the reaſon is, becauſe mans underſtanding is a kinde of comprehenſion; and to comprehend that which is infinite without limits and bounds; and therefore is in it ſelf incomprehenſible, this implies a contradiction. And thus by the light of reaſon, we are brought to acknowledge God; this God to be infinite, and by the ſame light of reaſon we are taught, that we cannot poſſibly conceive an infinite. Now every thing in God being of like extent, that is, infinite; reaſon in the knowledge of God, muſt be taught in humility to proſtrate her ſelf, and not with blear eyes to behold the Sunſhine; with waxen wings, to draw near a conſuming fire, as it were again preſumptuouſly to taſte of the Tree of knowledge.

We acknowledge an Infinite, yet we cannot conceive an Infinite.

For your further ſatisfaction, let us conſider other attributes of God, every one of them hath this property, to be infinite; and even naturall reaſon ſhall teſtifie ſo much; for to be infinite, is to be without bounds, or limitations; and what ſhould bound or limit Gods nature, when as there is nothing but God, and the Creatures the effects of Gods power?

God muſt be Infinite.

Thus God hath a moſt abſolute freedom, & liberty of wil; neither violence can inforce him, nor any neceſſity can be impoſed upon him, only he is tyed to the Laws of his own nature, which makes for his infinite excellency and perfection, for thereby he is made uncapable of any blemiſh or defect; thus being infinitely good, or Goodneſs it ſelf, he cannot commit ſin; being Juſtice it ſelf, he can do no injury or wrong; being Truth it ſelf, he cannot ſpeak falſhood, there can be no contradiction in his words; he is a light without ſhadow, he neither hath, nor can any imperfection befall him.

Without imperfection.

Since God is the Author of his own beeing, he muſt therefore have the beſt and moſt incomparable beeing, to which there can be no addition made; for his duration or continuance, both *à parte ante*, and *à parte poſt*, it is alike infinite, for it is from all eternity, and to all eternity, for the extent of his being, it is infinite, he is every where, and hath an unlimited Ubiquity, the whole world, and the heavens cannot contain him, and the leaſt punctilio cannot exclude him: for his Wiſdom, he is Omniſcient, he knows all things, paſt, future, preſent, what is, or what can poſſibly be, without any diſcourſe or reaſoning, he ſees them all in an inſtant, they are all preſent unto him.

God is of himſelf

Eternity.

Ubiquity.

Omniſciency.

When his wiſdom hath once laid the ground and platform (give me leave to ſpeak of God after the manner of men, having the weakneſs of infirmity of man in my ſelf, and ſpeaking to men, who cannot otherwiſe conceive me) then the power of God puts all in execution, and this is infinite, and therefore Omnipotent, for he creates all things of nothing, *à non-ente ad ens*, there is an infinite diſtance, which requires an infinite power, and what can reſiſt this power, when as there is nothing, but onely the effects of his power? Things being once conſtituted, then ſucceeds

Omnipotency.

Providence. Conſtancy. Immutability. Gods Juſtice. Mercy.

ceeds Gods infinite providence, which implies his wiſdom and power, together with the conſtancy of his will, for the preſervation of that, which being founded with ſuch excellent wiſdom and power, cannot poſſibly be permitted to periſh. And as there is ſuch a conſtancy in his actions, ſo is there an Immutability in his nature, for having the beſt condition, if he ſhould any way alter or change, it ſhould be for the worſe, and ſo to his detriment and loſs, which his infinite wiſdom and power could not permit: and upon all ſeveral occaſions God is moſt abundantly provided, for having given unto men a liberty and freedom of will, making man according to his own image, and like unto himſelf, hereby man is enabled and made capable either to conform himſelf to Gods law, or to tranſgreſs: and anſwerable thereunto, there is in God an infinite Juſtice, to puniſh the offence of infinite malignity, being committed againſt an infinite Majeſty; or otherwiſe there is in God an infinite Mercy, to accept and reward the poor weak endevours of man, which are of no value in themſelves: for alas, what can man do to deſerve Gods favor? when as he is nothing in himſelf, ſurely his works muſt needs be leſs then nothing, for if the ſubſtance or body be wanting, there cannot be ſo much as a ſhadow: Gods infinite mercy, and Chriſts paſſion, as the means muſt make them acceptable, and crown them with an infinite bliſs, both in reſpect of the object, which is God himſelf, as likewiſe in reſpect of continuance, which is for Eternity.

As every thing was made, ſo it muſt depend upon God.

Neither can God make any thing which ſhall be wholly independent from himſelf, for this were to deveſt himſelf of his own power, and to reſign it to the Creatures, and ſo to deprive himſelf, which God cannot do: for as man was created of nothing, ſo without a conſtant and continual ſupport, he would in every moment fall unto nothing. As God is the firſt and ſole Cauſe, ſo he is the continual and ſole preſerver of all; and though making man according to his own image, he hath given him a liberty of will, yet ſtill God hath reſerved to himſelf, not onely the foreſight and preſcience, but when occaſion ſerves, he hath a curb to bridle and order this liberty of will, as he ſhall ſee cauſe, and Gods preſcience impoſeth no neceſſity upon the action, for as the Omnipotency of God creates all things out of nothing, ſo the Omniſciency of God may foreſee and foreknow all things out of nothing, Gods power and Gods knowledge are of like extent and efficacy, and when no cauſe is determinated and ordered, yet *God who ſeeth all things which are not, as if they were*, ſo he may foreſee things which ſhall be, though the cauſes be free, and not determinated, for he ſees things not onely in their cauſes, but in the infinite light of his own Intellectuals; ſo that in reſpect of the cauſes (whereof alone we are to judge) the effects may be free & voluntary, though in reſpect of Gods preſcience (whereof we are not to judge) they may be neceſſary, and infallibly ſucceed. This I will illuſtrate by

How cauſes may be free, yet the effects neceſſary.

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an example; He that ſtands on a high Mountain, and on either ſide ſees paſſengers riding in the ſame rode-way, ſome forward, ſome backward, ſome towards each other, the paſſengers ride of themſelves, and it lies in their power to go or not to go, but he that ſtands on the hill may know where and when they ſhall meet, and yet notwithſtanding his foreknowledge, they meet very caſually and voluntary: and thus may Gods preſcience ſtand with the freedom and liberty of mans actions.

Mans weakneſs.

Hitherto I have made a high flight, and now me thinks I am like a man that is weary in holding up his head to look upon the Sun, and the heavens, and finding that his ſpirits are a little waſted with too much light, he retires home, and coming to his inner rooms, he findes them ſo dark, that he can ſee nothing, yet reſts himſelf there for a time to recover his ſtrength, whereby he might be the better enabled again to diſcern the Sun and the heavens: So give me leave, in ſtead of making further ſearch into the Attributes of God, wherein I finde my eyes dazled, now to turn mine eyes inward, and to make a diligent ſearch, what knowledge man hath of his own, in ſuch things as meerly concern himſelf, and how far his natural knowledge may tranſport him in the knowledge of God, and Religion, and how far we may preſume upon our natural light, to diſcern a ſupernatural object, and things of another world, & of a higher condition.

Every thing in man is bounded.

Our own reaſon informs us, that there is nothing in man that hath not bounds of Circumſcription: Thus in our ſtature, *Datur maximum & minimum*, we cannot adde to our own growth; thus in our ſenſes, *Excellens ſenſibile corrumpit ſenſum*, we cannot faſten our eyes on the Sun; thus in the ſtrength of our limbs, we finde in our ſelves a definite and determinate power, that we cannot work beyond our ability; ſo is there a meaſure and ſtint of knowledge, that we cannot conceive beyond our limited capacity.

The difference of men in their intellectuals.

This will better appear, if we conſider the ſeveral degrees of underſtanding in man himſelf, how one man doth far exceed another in wit, capacity and apprehenſion. Thus we finde that all wits are not fit for all ſtudies, and all Sciences; he muſt have the light of great natural Intellectuals, who is fit to wade through the midnight of the Metaphyſicks, or to ſpy out the curious ſubtilties of School-learning; he muſt have engines in his brain, who is fit for Mathematical ſtudies, or Architecture; he muſt have a quick and nimble fancy, who aims to excel in Poetry or Rhetorick; he muſt have an exact memory, to compute the Concordancy of Times, to be a perfect Hiſtorian: So then it pleaſeth God ſo to order the ſtates of men, and the ſeveral gifts of nature, that ſome ſhould become Teachers, others prove Scholars, and Proficients, as God ſhall give a bleſſing, and proſper their endevours: And while they are learning, neceſſary it is that they ſhould believe their Teachers. And is there ſuch a difference of men between themſelves, comparing one with another?

ther? then much more is there a far greater difference between God and man. Suppoſe I ſhould compare God with man in other Attributes, and ſee the infinite difference, what is the ſtrength of man but weakneſs, in reſpect of Gods Omnipotency? what is the length of mans age, but leſs then a minute, in reſpect of Gods eternity? what is the wealth of man, but beggery, in reſpect of Gods treaſures? Then what is the wit and underſtanding of man, but meer fooliſhneſs, in reſpect of Gods wiſdome?

No compariſon between God and man.

But that we may lay a deeper foundation, leſt natural reaſon might preſume too far, ſhe muſt firſt be taught to humble her ſelf; I would then firſt ask, what is the object of natural reaſon? ſurely I will extend the object as far as poſſibly I can, I will give her the uttermoſt due, and therefore I do acknowledge the object of natural reaſon to be the natural world; for upon the ſame grounds and principles whereof the world doth ſubſiſt, Reaſon doth likewiſe guide her ſelf by way of direction: but man ſees the bounds of the natural world, the material heavens, which incompaſs and hedge in the world, as a Circumference to the Centre or Circle: Then ſurely he muſt ſee the bounds of his natural Reaſon, beyond which he cannot extend his natural knowledge, which is very fitly ſet forth by the form and faſhion of mans head or ſcull, which is ſomewhat circular, and not unlike the Globe of the world, all his brains are within the ſcull, and what is without, is no part of man: So what is within the cavity of the Globe of the world, may be partly involved and laid up in mans brain, as it were written in Characters; but what is without the convexity of this Globe, it cannot enter into mans brain.

Mans natural Reaſon is bounded within the natural world.

Thus every faculty hath his object, and this muſt be *adequatum* every way anſwerable and proportionable to the faculty, and what exceeds this object, comes not within the ſphere of that faculty, as the eye cannot hear, the ear cannot ſmell, the hand cannot taſte; for every faculty hath as her own proper organs and inſtruments, ſo her own proper bounds.

The object & faculty muſt be proportionable.

And leſt Reaſon ſhould be preſumptuous, and being onely natural, ſhould raſhly adventure to leap into the ſupernatural world, or out of infidelity ſhould utterly deny, what is above her reach and apprehenſion; I muſt lay open her weakneſs, and ſee how far ſhe is wounded even in her own naturals, that ſhe may be well aſham'd of her ſelf, if being ſo ignorant at home, and in things which concern her, yet ſhe muſt preſume to comprehend myſteries of another world, which ſo far exceed her reach and apprehenſion.

See then our defects in natural knowledge, not onely in the motion of the heavens, the inſenſible Influences, the miraculous Meteors, but come we to the meaneſt Creatures, and to ſpeak of them in general: The Philoſophers will tell you, that the forms of things are utterly unknown;

Our natural ignorance in natural things.

known; whence the Logicians conclude, That we cannot aſſign the proper differences, and conſequently both of them fail in their definitions, and content themſelves onely with bare deſcriptions, and outward properties: And therein we are ſo far from attaining any perfection, that every day new qualities are diſcovered. And thus far I tax the greateſt Philoſophers in the world; *Hippocrates* who knew as much as any man did living in his time, begins his book with excuſing his ignorance, *Ars longa eſt, & vita brevis.* Alas, what ſhall we ſay of the ordinary ſort of men, when great Clerks after much ſtudy, night-watchings, and labours, think it a great perfection, if they can but diſcern their own ignorance. I remember when I was a young Scholar in *Cambridge*, ſometimes for our own health and recreation, taking the freſh air in the fields, we would look for Herbs and Simples, but for the virtues and operations of them, alas, alas, our Herbaliſts were wonderfully defective: At the ſame time, to try concluſions, we would finde out a Birds neſt, and when the Hen had laid her full number of eggs, and began to ſit, every third day we would open an egge, to ſee the manner and degrees of Conception; it was the white of the egge which made the skin, the bones, the feathers, the beak, while the yolk was reſerved for the more inward and vital parts; and truly, we could but admire Gods workmanſhip and wonders in the courſe of nature, and thence we did conclude, that if there were ſuch ignorance in natural things, it could not ſeem ſtrange if we proved ſtark blinde in ſupernaturals.

Thus far we have taught the natural man his ignorance in natural things, and until he can acquit himſelf therein, it were a ſtrange preſumption to truſt to his own skill in ſupernaturals. Now God obſerves the ſame method and rule for our learning and inſtruction, both in things natural and ſupernatural; and that is, that firſt we muſt begin with belief: thus it is neceſſary that the ſcholar ſhould firſt believe his Schoolmaſter, and he that is ſimpleſt and weakeſt in apprehenſion, out of a truſt repoſed in others, doth naturally ſubmit his own opinion to the better judgement of others. Thus the poor ſilly childe, who underſtands not the reaſon of his fathers counſel, yet he believes him, and follows his counſel. Thus the poor Countrey Husbandman or Plowman, though he knows not the reaſons of State, nor the ſecret Counſels of his governors, yet he believes them, and yields his obedience accordingly: and if this courſe be taken in temporal things, why not much more in ſpiritual? wherein firſt God requires faith, which by degrees is more and more inlightned, until at length it comes to the beatifical viſion, and then no longer faith of things unſeen, but an actual viſion, and a real poſſeſſion.

The ſame method in naturals as in ſupernaturals.

And herein ſee the goodneſs of God, that man finding the miſeries of this world, ſhould at length by experience diſlike his own eſtate, and loathing the fond carnal pleaſures, ſhould be ambitious to attain a better

Mans natural knowledge diſcerns a ſupernatural world.

condition, and to this end God hath added to his natural reaſon, ſome ſpark or thirſt of knowledge, more then natural: for ſeeing the heavens, which are the bounds of nature, he conceives that above theſe heavens there muſt needs be ſome more excellent and ſupernatural world, *Regio ſuperior incognita*, a place not yet diſcovered, wherein notwithſtanding he deſires to make a plantation, for he concludes in Reaſon, and by the rule of Architecture, that the Roof is the faireſt and beautifulleſt thing in building, as being moſt in ſight, the pavement and groundſel is the meaneſt and baſeſt, as being to be troden on, therefore the material heavens, which are the roof of this inferior world, they are the faireſt thing in nature, beſet and imbroydered with moſt rich and coſtly Jewels, the Sun, the Moon, and the Stars, yet are theſe heavens nothing but the pavement and groundſel of the ſuperior world, where the inhabitants do tread and trample them under their feet, and over our heads, and therefore are the meaneſt things in that ſuperior world. And as in dignity and worth, ſo likewiſe in quantity, for the whole earth is in effect an indiviſible point, and carries no ſenſible quantity in reſpect of the heavens, which plainly appears by many Aſtronomical demonſtrations: Then what inconvenience is it, that there ſhould be ſuch a diſproportion in the knowledge of theſe two worlds? for the ſupernatural world muſt needs have a ſupernatural light, for nothing can be known or acted without means, and the means muſt be of like condition and nature with the end; as here below we ſee the Sun and the Stars onely by their own light, ſo is it much more neceſſary that we ſhould know nothing above the heavens, but by a revealed light, anſwerable and agreeable, and of the ſame nature and condition with that ſuperior world. Thus natural Reaſon, by the force and ſtrength of natural Reaſon, is brought to acknowledge the uſe and neceſſity of grace, to ſanctifie and inlighten our natural blindneſs and ignorance. And if the difference be ſuch for the beauty and quantity between the two worlds, natural and ſupernatural, then ſurely there muſt be as great a diſproportion in the knowledge of theſe two ſeveral worlds: for to underſtand the ſupernatural world, needs there muſt be ſome ſupernatural light, for nothing can be known without means, and the means muſt ever be of like condition and nature with the end; as here below we ſee the Sun and the Stars, not by Candle-light or Torch light, but by their own light; and the natural eye is not capable of that ſupernatural light, neither yet can reaſon, for want of means to diſcourſe, come to any ſupernatural knowledge; yet God, for the ſatisfaction of reaſon, hath ingraffed in man wonder, aſtoniſhment, admiration, whereby man may ſee his own blindneſs, and not oppoſe the truth of things, which are above his reach and apprehenſion.

A ſupernatural light muſt fully diſcover a ſupernatural world.

Man hath naturally an ambition above nature.

Thus for the knowledge and attaining of the ſupernatural world, there muſt be a ſupernatural light, and in man there are ſome aſpiring thoughts, ſome

ſome ambitious deſires, that naturally he aims at things higher then nature, wherein appears the great mercy of God, that as the taſting of the Tree of Knowledge, was the firſt ſin which proceeded from curioſity; ſo God in his mercy is pleaſed to ſanctifie mans curioſity, that being kept within due bounds and limits, it proves to be the firſt ſtep or degree to bring man unto God; for now he is curious to know things of a better world, and takes this world but for a tranſitory paſſage, tending and ending in death and deſtruction.

Admiration is a kinde of natural faith.

Thus far we have brought the natural man to believe, that ſeeing the bounds of the natural world, he is apt to confeſs, that above the heavens there is a ſupernatural world, for knowledge whereof there muſt be a ſupernatural light; for procuring whereof, he findes naturally in himſelf wonder, aſtoniſhment, and admiration, and needs there muſt be ſome proper object anſwerable thereunto. And here God, like an excellent workman or planter, doth ingraff and inoculate a Sciens, giving man grace and faith to believe, and together revealing a knowledge, which could not be collected by any natural inquiſition; & then God for his greater honor that it might appear he had made an abſolute conqueſt of man, according to the military faſhion, he ſets up his Standard in the principal part of man, even in the Underſtanding of man, that as in his Law he requires obedience contrary to the natural luſts of fleſh and blood, and mans own violent paſſions: So he requires ſubmiſſion of his underſtanding, to believe what is above the reach and comprehenſion of reaſon; and therein together he gives him this aſſurance, that as for the inſtant he gives him an earneſt or taſte of things, ſo in due time, he ſhall impart the full and real poſſeſſion. And thus whereas I did compare the Circumference of the heavens to bounds and limits, to hedge in this natural world, me thinks I have opened a gap, to let down the myſteries of the ſuperior world: And whereas I compared mans Head or Skull to the Globe of the world, me thinks I have opened the ſutures or ſeams, to let in the gracious influence of Gods ſpirit, to ſanctifie and illuminate mans natural reaſon, to cleanſe and defecate all his carnal corruptions.

The underſtanding muſt obey in believing, as the will in performing.

A repetition what hath been proved.

And now give me leave to return to my former ſubject, wherein I did uſe one argument to prove the Deity, and that was the whole Univerſe: and the argument is yet of a larger extent, then the whole Univerſe, for that things *ſeen* and *unſeen*, do point out the Deity, things paſt, preſent, future, all joyn in the ſame teſtimony. I did likewiſe prove, that this God can be but one, becauſe he is infinite, and there cannot be two Infinites, for then they would bound and limit each other, and then neither of them ſhould be infinite. I ſhewed likewiſe, that what is Infinite muſt be incomprehenſible, becauſe having no limits or bounds, it is therefore incomprehenſible as in it ſelf, ſo to mans knowledge. I did then make a digreſſion, to view mans natural knowledge, how mean it was in natural

things, and wholly defective in ſupernaturals, and what degrees were obſerved in his preparation to grace, and by a diſlike of his preſent ſtate, what hopes and ambition he had to aſpire to a better condition. I did likewiſe inſiſt in many Attributes of God, and I proved that they were all incomprehenſible. Now ſeeing thoſe Attributes are ſomewhat better known unto us, then the Perſons in the Deity, I will therefore uſe thoſe Attributes as arguments and proofs to introduce the bleſſed Trinity.

It is a greater wonder that Accidences ſhould become Subſtances in God, then that one Subſtance ſhould become Perſons.

I have formerly proved, that Reaſon doth acknowledge in God many Attributes, as Providence, Power, Juſtice, Mercy, &c. for theſe do all demonſtratively appear in their ſeveral effects, and from theſe Attributes I will draw ſome arguments to prove the Perſons in the Deity. Though there are Attributes which to us may ſeem Accidences, for ſo they are in man, as Power, Juſtice, Mercy &c. yet Reaſon aſſureth us, that there is no Accident in God, there is nothing in God, but God; to admit a compoſition in God, were to detract from his Integrity, and from his Eternity, for every thing muſt firſt ſubſiſt in it ſelf, before it can come to compoſition. Thus then the Attributes of God are Subſtances, and what is more, they are God himſelf: and thus God is not ſo properly Good and Juſt, as Goodneſs, and Juſtice it ſelf; Goodneſs in abſtract, for God is the Fountain of his own beeing, and therefore muſt have the beſt beeing, and cannot admit Accidences, which are inferior to Subſtances: So that what is in God, muſt be a Subſtance; yet Reaſon cannot poſſibly conceive, how that which is a quality in man, ſhould be a Subſtance in God, and I pray is there ſo great a difficulty in acknowledging perſons in the Deity? ſeems it not a far greater inconveniency, that Accidences contrary to their own nature ſhould be made Subſtances, then that a Subſtance agreeable to nature ſhould become Perſons? In the firſt there is an oppoſition and difference of nature, in the ſecond there is onely a difference of number. Now as is the oppoſition and difference leſs, ſo is the inconvenience leſs, in beeing, and in our underſtanding, give me leave to ſpeak according to the weakneſs and capacity of man.

It is a greater wonder that all Gods Attributes ſhould be but one Attribute, then that one Subſtance ſhould be three Perſons.

Secondly, how the Attributes do agree in the Godhead, though many and ſeveral Attributes, which I have already proved, yet being all Infinite, and there being but one Infinite, (for if we ſhould admit two Infinites, they would bound and limit each other, and ſo neither of them ſhould be Infinite) therefore all theſe ſeveral Attributes of God, can be, and are indeed but one and the ſame infinite Attribute. Thus the Wiſdom of God is his Power, the Power of God is his Eternity, the Eternity of God is his Ubiquity. Theſe and all other his Attributes, are indeed but one and the ſame Attribute, *Deus eſt actus purus*, he conſiſts of no Heterogeneal parts: This Reaſon acknowledgeth, and the ſame Reaſon acknowledgeth this to be Incomprehenſible; and I pray is there any greater difficulty

difficulty in believing the Three Persons in one Deity, and the Deity to be equally competent to the Three Persons?

That Gods Justice should be his Mercy, is as strange as the Godhead should be three Persons.

Thirdly, there are some Attributes in God, which seem to detract from each other, as the Justice and Mercy of God, for Justice implies rigour and severity, Mercy abates the rigour of Justice, and addes compassion and pity: so they seem to stand in opposition to each other, and not to be reconciled without a contradiction, and surely the truth of Gods nature cannot admit a contradiction; yet notwithstanding we must say and believe, there is in God an infinite Justice, and an infinite Mercy, yea more, that they are but one and the same faculty, for his Mercy is his Justice, and his Justice is his Mercy; and I pray is there any greater difficulty in believing the Three Persons in one Deity, between whom there is no seeming Contrariety (as there is between Justice and Mercy) then to believe so many Attributes, and those to have several objects, and to appear in their various and several forms, yet all these Attributes to be but one and the same, this we must yield by necessary demonstrations in Philosophy; and if those very Attributes of God, whereof the light of Reason informs us, we cannot apprehend: Can it seem strange if in those mysteries which we onely receive by revelation, such as are of like condition with the Attributes of the Deity, and do equally, or rather more inwardly, touch the nature and essence of the Deity, we be found alike purblinde, and cannot discern them. In a word, I do here challenge the whole world, all the Philosophers, and all the Socinians, let any man undertake to discover any one Attribute of God, and I will with as great ease and facility discover the Trinity.

Gods Attributes as wonderfull as the Persons.

A brief of what hath been proved.

Give me leave sometimes to recall my self, lest I might lose my self in these dark mists of Divine Mysteries: I have proved a God, and but one God, and that this one God is every way Infinite, and therefore Incomprehensible: I have proved all the several Attributes of God, as Wisdom, Power, &c. that they are all Substances, which notwithstanding in the Creatures are but Accidences: I have proved that all the several Attributes they are but one and the same, for there cannot be several Infinites, for then they would bound and limit each other: I have proved that some Attributes, according to mans apprehension, seem to oppose each other, as Mercy detracts from Justice, yet that they are but one and the same Attribute in God: And now I conclude, That all these being duly considered, they do as farre exceed mans natural Reason, as doth the great and ineffable Mystery of the most holy, blessed, and undivided Trinity.

A digression upon the Mercy of God.

I never name Gods Mercy, but my heart danceth for joy, and then I begin to lay hold on it, and to fasten on it, and I cannot so cursorily pass over it. I would here by way of objection ask, How can all the Attributes of God be infinite, when as Scripture seems to enlarge Gods Mercy above

above all his other attributes, as that the mercies of God are over all his works, like oyle upon liquors, as if his Juſtice were excluded, and no place left for it: that God is ſtiled the Father of mercies, and not the Father of his other attributes; that Mercy is ſaid to be the property of God, *Cui proprium eſt miſereri*, as if it were more agreeable to his nature, then the reſt of his attributes, according to the Prayers of the Church, *O God whoſe nature and property is ever to have mercy and to forgive*: That God hath no hand in the deſtruction of a ſinner, *Perditio tua ex te, ô Iſrael*! But for the ſaving of a ſinner, it is he alone that takes our ſins upon himſelf, payes the Ranſome, ſatisfies for the ſin, ſends down his Spirit, ſanctifies the heart, works the converſion; and be our ſins never ſo great, never ſo many, yet upon our converſion, he blots all our wickedneſs out of his remembrance; and though we fall ever ſo often, yet ſtill we may have acceſs to the throne of his mercy; inſomuch that *David* concludes a whole *Pſalm*, and every verſe of the *Pſalm* with this, *For his mercy endureth for ever*.

God might have exceeded in expreſſing ſome of his attributes.

All this I do eaſily and joyfully yeeld, yet it muſt not be denyed, but that all the attributes of God are infinite, and his Mercy can be no more then infinite, yet God may expreſs ſome of his attributes in a larger manner and meaſure then others, and mans underſtanding may diſcern ſo much. Though God hath made this an excellent world; yet we muſt not ſo much abridge Gods power, but that we muſt conceive he might have made it more excellent, and that with as much eaſe and facility, *only the word of his mouth*; in ſtead of Pipple Stones, God might have paved the earth with Diamonds, in ſtead of ruſty Iron, God might as eaſily have ſupplyed us with the moſt refined Gold: but when I think of his mercy, I cannot poſſibly conceive how God could have given greater tokens, then he hath already done.

Whether greater mercy could be in the act of our redemption then hath been.

Thus he made us of nothing, he preſerves us every minute from falling to nothing; he hath made the whole world for our uſe, he feeds us, he cloathes us, he harbours us, he gives us all manner of content; he protects us, and delivers us in all our dangers; and while we of our ſelves are nothing, and when by our tranſgreſſions and ſins, we had made our ſelves worſe then nothing; then did God in his great mercy redeem us; and that in ſuch a miraculous manner, by taking our nature upon himſelf; he would partake of ours, that we might partake of his: ſo that now we are bound unto God, not only for our ſelves, but even for God himſelf, who gave himſelf for us, while we were his Enemies, his murderers, his Deicides; even then in the very act, he did offer himſelf up a ſacrifice, to pay the ranſom of our ſins; and thereby purchaſed an inheritance for us, no leſſe then the *kingdom of heaven*, where we ſhall enjoy and poſſeſſe God himſelf in a beatificall viſion for all eternity. And that man may lay hold on his mercy, he ſends down his Spirit, ſanctifies us with his grace, feeds us with his

his ſpirituall body, to be an earneſt unto us of the reſurrection, and glorification of our bodies: thus Chriſt came into the World to ſave ſinners; he came not to call the righteous, but ſinners to repentance; if we were righteous, we ſhould have no part, nor portion in Chriſt, for he came to call ſinners, his mercies are greater then our ſinnes; though we have loſt all poſſible means, whereby we might be ſaved, yet God hath not loſt that abſolute power, whereby he might ſave a penitent ſinner; and behold the effects of that power, if we do but name or ſpeak God, it is God that ſpeakes in our hearts, *ipſe præſens facit ſe quæri*, we had thought we had loſt him, but behold he is preſent, and invites us to a Banquet, where he himſelf is the feaſt, *Conviva & Convivium*, and how is it poſſible that the mercies of God could further extend themſelves?

Mans hope is erected.

This I write for the great comfort and converſion of a ſinner, that man might never deſpair of Gods mercy, though guilty to himſelf of many great daily and continuall ſins and tranſgreſſions; and therefore it is one of the twelve Articles of our Creed, which not to beleeve, were not to be ſaved, that we ſhould boldly and confidently believe *the forgiveneſs and remiſſion of ſins*, as you may remember it in the Apoſtles Creed.

Gods mercy to the bleſſed Virgin.

Some to ſhew the particular effects of Gods mercy, do inſtance in the bleſſed Virgin *Mary*, how far the mercies of God were extended to her; as that at firſt God ſhould ingage himſelf to take up the nature of man, and not of Angels, *Semen Mulieris*; that then God ſhould make choice of his nation in *Abraham* and circumciſion inſtituted, as it were by uncovering the part to do honor to the iſſue; and in that regard, the Jews were eſteemed *Gods holy people*; then of his tribe in *Judah*, the Royall Stock; then of his houſe in *David, a man after Gods own heart*; then by many progenitors, he came to the Bleſſed Virgin, who was the only Parent of Chriſt; ſhe clothed him with her own fleſh, her wombe was the ſanctified Temple, wherein the Godhead dwelt bodily for many moneths; being born ſhe fed him with her own milk, took care of his infancy, ſhe ever obſerved him; and Chriſt by his own morall Law, was obedient to his Parents, which morall Law ſtill continues, as doth the manhood of Chriſt; inſomuch that when Chriſt was a paying the Ranſome for mankinde, and offering up himſelf a ſacrifice to God, yet then was he carefull of his Mother; and did recommend his beloved Diſciple unto her, and adopted him for her Son. I will not here enter upon any controverſies of Religion; as to ask whether as God did uſe her as a means to bring Chriſt unto us, ſo whether we might uſe her as a means to bring us unto Chriſt? as the ſame way which ſerves to bring us from *York* to *London*, ſerves likewiſe from *London* to *York*. But ſeeing that God could not expreſs a greater mercy to man, then to take up his nature, and become man; ſo neither can there be a greater dignity conferred upon a creature, then to be the Mother and ſole naturall Parent of God, and therein ſhe exceeds

The high prerogative of the bleſſed Virgin.

all the Angels in heaven; and therefore as *Eva* was called *Mater viventium*, the Mother of the living, when as indeed she might have been called *Mater morientium*, the Mother of the dead, for she brought in death; and as *Abraham* was called *the Father of the faithfull*, so the blessed Virgin may not be unfitly stiled the *Mother of the faithfull*, by whom we received Christ; and therefore never to be spoken of, but with the greatest reverence; for, *behold from henceforth all generations shall call thee blessed.*

All Gods attributes are infinite.

And this I write by way of digression, as my fashion is, whensoever I speak of Gods Mercy; and though I have ascribed so much to the mercy of God, yet I cannot deny but the other attributes of God did accompany his mercy; for there did appear the Justice of God, when he made satisfaction for sin by his own death; there did appear Gods Power, when he conquered hell; so in the extolling of Gods mercy, I do no way diminish, nor detract from Gods other attributes, all which are infinite; and so I have made it appear, that every one is as much incomprehensible, as is the blessed Trinity.

There are some things in God, whereof no footsteps appear in nature.

But herein, I suppose, consists the whole difficulty, not in conceiving this Mystery; for so every thing in God is alike incomprehensible: but whether there should be any mysterie in God, whereof the footsteps, and impression doth not appear in nature? if we should yeeld that there were none, then would it much detract from the Majesty of God, as being not so wholly Transcendent above the Sphear of the Creatures. Secondly, it would overthrow the ground of all reason: for this we hold as a principle, this we know true by experience, that no work can sufficiently, and totally express the workman, especially if the work proceed not from the nature, but from the free will, and election of the workman, as doth the Act of Creation, in respect of Gods power. Thirdly, it would imply a great absurdity, and inconvenience; for suppose that God had only created Stocks and Stones, then should we have concluded in God only a being; if God had only proceeded to Plants and Trees, then should we have tyed God only to vegetation and growth; if Beasts were only created, then might we ascribe unto God Motion and Sense, by the framing of Man, the free Will and Understanding of God appears, by the Angels his immortality & power; yet something is left for the Deity, which is not, nor cannot be imparted to the Creatures; as there are many things in the Creatures, which cannot be fastned on the Deity, suppose all imperfections, so is there some perfection in the Deity, which cannot descend to the Creatures; and as every thing in nature, hath his property, or specificall difference, whereby it subsists in it self, and differs from all others, so is there some property, or specificall difference in God; and this I conceive to be the mystery of the most holy, blessed, and undivided Trinity, which is proper to God, proper to the true God, the God of the Christians.

Gods specificall difference.

And

And from hence is grounded that opinion of our Divines, *Opera Trinitatis quoad extra ſunt indiviſa*, all actions and works proceed not from the Relation of perſons, but from the incident nature of the Deity, whereby in reſpect of man, there is ſuch a difficulty in receiving the Trinity, more then in acknowledging the Deity; whereby the attributes of God are made more manifeſt, then the Perſons for the Godhead appears in the works? The heavens declare the glory of God; the Firmament his Power, the Earth his Providence, Hell his Juſtice, the Heavens with their continuall motions argue the watchfulneſs of God; the ſpacious World can teſtifie, that his hands have laid the foundation; the Sea hath his Bounds, the Earth hath his Center, and it is Gods power that upholds it; but for the Relation of Perſons in the holy Trinity, as it is not the efficient cauſe of the Creatures, ſo by the opinion of ſome, is there neither footſtep, or impreſſion in the Creatures, there is no parallel in nature, God only muſt reveale his own eſſence by an heavenly inſpiration: the Sun and the Stars cannot be diſcovered, but by their own light, neither can Gods nature be diſcerned, but by the teſtimony of himſelf; the work doth point out the workman, but cannot ſufficiently expreſs him; for example, by the building of a Tower, or a Palace, I can Judge of the workman, that he was curious and excellent in his own Art, that neither coſt, nor charge, nor labour, nor time were wanting in the perfecting of this work: but if you demand of me the age of the party, his complexion, his ſtature, the place of his birth, the place of his dwelling, his conditions and manners, with ſuch other infinite queſtions, theſe certainly do not appear by the work; far be it then that I ſhould conceive, that nothing ſhould be in God, which doth not appear to me by the light of nature, the light of nature which only reſpects the order and courſe of the Creatures; and therefore is defective, in that a work can never ſufficiently, and totally expreſs the whole nature of the workman.

The attributes of God appear in his works, but not the Perſons ſo manifeſtly.

Thus ſome conceive, that no certain demonſtrative proof of the Trinity appears in nature, and mans naturall knowledge coming not by infuſion, but ſubſiſting in a reaſonable diſcourſe, taking the grounds and principles from nature, as it is now conſtituted, doth accordingly proceed, and ſerves only for the knowledge of this ſublunary world; and is defective in the ſearch, and inquiſition of the ſuperior and ſpirituall world, which cannot ſeem ſtrange, for it is not unlike, but the inhabitants of a ſpirituall world, may be to ſeek for the ſtate of this corporeall, but only ſo far forth, as it is revealed unto them.

Mans knowledge is anſwerable to his condition.

As God hath created ſeverall kindes here in this world, and theſe kinds differ from each other, and have ſeverall natures, ſo they may ſeem ſtrange to each other, as that a land Creature, which cannot live in the waters, may wonder at the Fiſh, how they ſubſiſt in the Sea; thus a Beaſt which cannot flie in the Aire, may wonder much at the Birds motion;

The ſeverall kinds of creatures ſeem ſtrange to each other.

for every thing muſt do, and conſequently hath knowledge, according to his own nature, whether ſpirituall, or corporeall: and certainly the inhabitants of one World, cannot conceive the ſtate and condition of another World, the Angels would be as ignorant of this corporeall World, as we are of their ſpirituall, unleſs it be revealed alike to both. Suppoſe then that I ſhould elevate my reaſon above the courſe of this our preſent nature; and that I had conference with an Angell upon my relation, certainly the Angell not having any other knowledge of the inferiour World infuſed from God, but judging of things according to his own ſpirituall condition, he would ſay it were more impoſſible, that one *individuum* or Perſon ſhould ſubſiſt of different natures, *matter and form*, then that one nature ſhould ſubſiſt of different Perſons. The Angell would think it a far greater inconvenience, that one nature not able to preſerve it ſelf, yet ſhould be able to communicate her nature to another: that is, to be generative in her own kind (for ſo the Angels are not) as that one eternall nature ſhould be alike, and equally communicated to three Perſons; or if I ſhould inform the Angels, that one grain of Corn, when it is diſſolved, and ſeems to be rotted in the Earth, yet then it ſhould ſend down a Root, ſend up a Blade, and ſo come with an increaſe; and happily bring twenty graines for one, this would ſeem more ſtrange to an Angel, then that one infinite nature ſhould be alike, and equally imparted to three Perſons. This I write only by way of ſuppoſition, for I doubt not, but the Angels by their ſpirituall condition, and by their daily aſſiſtance, and Beatificall Viſion, have a far greater knowledge revealed unto them, both of the ſtate of the naturall world, as likewiſe of the moſt bleſſed Trinity, then we have, being only in *Statu viæ*, having now but an earneſt of what we ſhall hereafter receive in greater meaſure.

A conference with an Angel.

The Angels wonder at naturall things.

From conferring with an Angel (which many others have done) I will now deſcend to a conference, which may ſeem much ſtranger then that of the Angel; for it is with an infant in the wombe, who hath a reaſonable Soul, and wants only fit Organs, and a right diſpoſition for the practiſe and exerciſe thereof, as Saint *John Baptiſt* did ſpring in the wombe upon the approach of our Saviour, wherein he did expreſs both reaſon and Religion; yet this is not ordinary; but ſuppoſe an infant had the right uſe of underſtanding, I would tell him, that he ſhould no longer lye crouching, and ſleeping in the wombe; but he ſhould come abroad, and prove a day-labourer, and get his living in the ſweat of his browes; that there ſhould be no further uſe of the Navill, but his mouth ſhould be his taſter, and his Teeth ſhould be grinders, that he ſhould be no longer ſilent, but ſhould go to School, and learn a language, theſe things would ſeem as ſtrange, and as incredible to the infant, (for want of experience and due information) as now they ſeem frequent, uſuall and ordinary to us; for every thing hath knowledge according to his preſent condition

A conference with an infant in the wombe.

condition; and therefore no marvell, *if the naturall man cannot understand the things of the Spirit of God.*

Thus it plainly appears by the Angels, by the Infant, that there is a great difficulty in conceiving things of an other nature, but to instance in our own nature. Suppose I should ask of the greatest Doctors, and Philosophers the reason and cause, why the Adamant should draw up Iron, and turn it self to the North; or how should the Moon, which is not able to turn a little stick, yet should be able to turn the whole Ocean; or take the late invention, The *unguentum Armarium*, by anointing the weapon to cure the wound, who can imagine the cause thereof? Thus how many things are we bound to believe, whereof we cannot understand the manner and means? And therefore if in very naturall things it is very necessary, there should be a faith and belief, some reposing trust in others, in regard that all are not of a like apprehension, much more in things, which are not within the compass of this naturall world, and therefore fall not within the compass of mans naturall reason. But there is as great a distance between them, as is between Heaven and Earth.

The wonders in nature.

And all Creatures, even Angels themselves in respect of God, there is as great a difference between them in knowledge as is in beeing; or if you will have me to express it further, there is as much difference between them, as is between finite and infinite, between the most excellent being, and no being; between something and nothing; for so all creatures are both in themselves, for what they have of themselves, and in comparison with God.

The creatures are nothing in comparison with God.

Here then at length, I come to the greatest difficulty, Why should there not be the like operations upon the Godhead from his other attributes, as there is from the understanding, and from the will? for the understanding begets *verbum* a word; and from both proceeds *Amor*, which is the action of the Will; and here are three distinct Persons, which cannot be said of the rest of Gods attributes. Surely the answer is very plain, because the understanding, and the will of God, they look *ad intra*, they reflect upon the Deity it self; for thus God is the object of his own understanding, he understanding himself, doth thereby enjoy most infinite happiness; he is likewise the object of his own will, or his love, for knowing himself to be infinitely good, he must therefore love himself infinitely, and is therefore necessarily, the finall end of all. So that all are refer'd unto God; but for the other attributes of God, they look [*ad extra*] upon the creatures; and therefore it is only proper to the understanding, and the will of God that only from them there should be a generation of the Son, and a procession of the Spirit; and so a difference of Persons.

Gods understanding and will produce Persons.

Some do here object against some termes, which as they say, are not to be found in Scripture, but are only imposed by the Church; and that is the

The authors private opinion.

word *Trinity*; and the word *Persons*; and that in a mysterie of this infinite high nature, there should be no addition of mans wit and invention, but we should tye our selves most strictly to the terms of Scripture, seeing this mysterie so infinitly exceeds mans understanding. To whom I return this answer. Do ye think that what the Church shall determin in this and other mysteries, that it proceeds from the wit and invention of man? do you ascribe no more to the cloven tongues, that fell upon the Apostles, whereby they were repleniſhed with Gods Spirit? and which Spirit they did conferre upon others, by imposition of hands, by election, or succession; and do you stile all this, by the wit and invention of man? when I consider the determinations of the Church, their form of divine Service, their Canons, their Discipline, their religious Orders; God knows, I do verily believe, that I do see more in them, *then the wit and invention of man*; and I think them to be the immediate dictates, and directions of Gods Spirit.

The determinations or traditions of the Church, are more then human.

But call them what you will, for these words of *Persons* and *Trinity*, truly I conceive them to be nothing, but the translation of Scripture; and I hope you will think translations very necessary; for the Evangelists, and the Apostles use the translations of the Septuagints, in their quotations of the old Testament; if then Christ shall prescribe the form of our Baptism to be, *in the name of the Father, and of the Son, and of the holy Ghost*; and that we know there are no Accidences in God, but all are Substances [*and distinct Substances*] surely I know not by what other term I should call Substances, and distinct Substances, but by the name of *Persons*; and if these three Persons be one God, and so the Scripture stiles them, *The word was with God, and God was the word*; surely I know not with what other words to express it, but by the name of *Trinity* or *triunity*. So likewise those words of Schoolmen, *Deus intelligendo seipsum gennit verbum*, are not these words taken out of Scripture, *hodie genui te*, and thence they infer, *verbum in intellectu?* Thus without the determinations of the Church, and unless due respect and reverence be given to the Church, no Religion can subsist, but will instantly fall to confusion.

The Church in effect, doth translate.

Thus as our understanding begets a word; and there is a mutuall love, and correspondency between this understanding and this word, so if God be said to beget a Son, or a Word, in a spirituall manner in his understanding, and that from both proceeds the holy Ghost, the Church must then necessarily conclude, that they are severall and distinct Persons, not that we should conceive them to be like the Persons of men, with circumscription of time and of place, in various and different formes; but to be divine Persons, all alike partaking of one infinite nature; and what God hath revealed, what the Church hath explicated, that we believe; desiring the same God, by the inlightning of his Spirit, to engender faith in our hearts, to strengthen and increase it; and what God hath reserved only

The personality in the Godhead.

only for his own knowledge, that not curiouſly to pry into, but content our ſelves with ſuch a meaſure and proportion of knowledge, as he hath been pleaſed to impart: remembring that the firſt Sin which gave occaſion to all the miſchieves and miſeries which have befallen us, it was the taſting of the Tree of knowledge, whereby in ſtead of that great light, which we aymed at, whereby we ſhould have knowledge like God, indeed we had our eyes opened, but it was to ſee and feel our own nakedneſs, to our own confuſion.

How the Perſons are diſtinct.

Yet to give ſome little information, I will only make this inſtance, If I ſhould take out of a River ſeverall Cups full of water; I would ask what difference there were in theſe waters? Surely none would appear in the nature, but as they are diſtinct in ſeverall Cups or Veſſels, which give them ſeverall forms, and ſeverall dimenſions: and thus it is in all homogeneall bodies; ſuppoſe I ſhould inſiſt in ſpirituall qualities, as in Light, certainly the difference would be leſs; what then if I ſhould inſiſt in ſpirits themſelves? which are not capable of dimenſions, yet ſtill in reſpect of the finitneſs of their nature, there would be ſome difference: but if I ſhould aſcend to an infinit nature, then there would be no difference in reſpect of the nature. ye: a difference there would be in reſpect of their different manner of ſubſiſting, as by generation, proceſſion, &c. Yet here we muſt take heed of curioſity, and know the weakneſs of mans underſtanding, that we cannot ſpeak of God, but after the manner of men: and it is moſt probable, that God ſhould commit his ſecrets to the care and cuſtody of his Church, which may put them into ſuch form and faſhion of ſpeech, as may beſt beſeem them, rather then that particular ſpirits, who are ſo apt to be miſled with errors, even in things of leaſt moment, ſhould be left to their own inventions and expreſſions in the higheſt myſteries.

The Godhead being ſpirituall and infinite, is imparted without loſs.

But how ſhould the whole Deity be in every Perſon? is it not true in all Homogeneall bodies? Suppoſe the elements that where they are, they are totally, they carry their whole nature about them: but this truth more eſpecially appears in ſpirits; for there is nothing ſo common and triviall in Schooles, as this known principle, *Anima ubi eſt tota eſt tota in toto & tota in qualibet parte totius.* But if this Deity be wholly imparted, yet then how ſhould it ſtill remain whole and entire? is it not proper to all ſpirituall qualities, as Light, Knowledge, and the like, that they ſhould be communicated, without any loſs, or diminution of themſelves? Here then at length conſiſts the whole difficulty, that the nature being imparted, there ſhould be no difference in number, reaſon ſeeing the difficulty, ſees likewiſe the reaſon of the difficulty, for her own further ſatisfaction; for this in the creatures proceeds from the bounded, finite, and limited nature of the creatures, which muſt be circumſcribed both with time, and with place, and ſo make a difference in the number; but if you will ſuppoſe

poſe this nature to be infinite, as is the Deity, then would it admit no difference, as not in nature, ſo not in number.

Proofes of the Trinity in nature.

What I have hitherto written, hath been according to the opinion of our beſt, and moſt learned Divines, together with the acknowledgement of the whole Catholick Church, to which I do believe a man may very ſafely ſubſcribe; for whatſoever is there related, as it is grounded in Scripture, ſo it is ſtrengthned, and fortified with the Bulwarks of naturall Reaſon and Philoſophy; and againſt which, the moſt wicked Socinian ſhall never be able to oppoſe. Hereunto, as an addition give me leave to relate my own private opinion, which I hope may be without offence, either to God or man, for that it proceeds not out of any vain preſumption; neither doth it any way derogate from the truth: but whether it ariſeth from a ſtrong apprehenſion, and from a minde, that is totally poſſeſſed with the love of truth, and admiration of this great and ineffable myſtery, that I leave to better judgements.

The Authors private opinion.

The firſt is, that I do believe, and am confident, that this myſtery of the moſt bleſſed Trinity doth together, and as well as all the reſt of Gods attributes, appear, and is plainly made manifeſt in the works of nature; and in the framing of this created, viſible, corporeall world. My reaſons, and arguments briefely are theſe. Firſt, ſee in the framing of the creatures, what footſteps there are of the Trinity; which may in ſome meaſure, point out a Triun-efficient cauſe: take nature in her firſt ground and foundation, are there not three diſtinct principles, the Matter, the Form, the ſympathy, and agreement between both? ſee how theſe principles are knit and united together; the Matter, *tamquam matrix & commune ſeminarium*; the Form, *educitur ex materia*; the ſympathy, and agreement, indifferently ariſing from both. Or if you take the Elixir of bodies, have not the Chymiſts found out, that all bodies conſiſt of *Sal, Sulphur, Mercury*? Thus far it is in the conſtitution of things, take then the propagation of the kinde; do not the Male and Female agreeing in nature, but differing in ſex, number, and perſon, bring forth an iſſue?

Footſteps of the Trinity.

I will leave curious ſubtilties in Philoſophy, and deſcend to the groſs, and terreſtriall ſubſtances; wherein you ſhall likewiſe obſerve ſome obſcure ſhadow of a Trinity; Do not all bodies conſiſt of three dimenſions, Longitude, Latitude, and Profundity? and theſe neceſſarily, and inſeparably knit and united together? do not all qualities admit of three degrees of Compariſon? is not the moſt perfect number, the number of Three? which I think was the occaſion, that *Ariſtotle* could ſay, *In numero ternario perfecto colitur Deus*. A ſtrange ſpeech for a Heathen man! whether he ſpake it caſually, or blindely of himſelf, or whether by an elevated underſtanding, he was carryed in an extaſie or trance; or rather, as I ſuppoſe guided by a divine providence, being the King of Philoſophers, among the Heathen; like *Caiaphas* at the Death and Paſſion of Chriſt,

God

God put into his mouth words, which he himself understood not, as it were to give a true testimony to succeeding ages, for the conversion of the Heathen.

Reasons in nature to prove the Trinity.

No perfection ought to be denyed to the Deity, suppose that all things were good in their own kinde, in the root and foundation of nature, according to Gods own approbation, *Et vidit deus & erant omnia valde bona*, yet are there severall and different perfections: as first, in respect of quantity, there is one perfection of an unity, an other of a number; let the number appear in the Persons, the unity in the Godhead: so secondly, in qualities they are good in themselves, good in diffusion, *Bonum est maximè diffusivum sui ipsius*, what is finitely good, doth finitely communicate it self, therefore that which is infinitely good, must infinitely communicate it self, within it self, to the Persons in the Deity. Thirdly, in relations there is a paternal, there is a filial relation, both perfections must appear in the Deity. Fourthly, in Actions it is the highest perfection of the Creature, *Generare sibi simile*, and therefore not to be denyed to the Deity; yet being impossible to produce many severall infinite natures; therefore different Persons do appear in one and the same infinite nature; for it is as proper for God to be perfect, as it is to the Creatures to be imperfect; let all perfection be elevated to the Deity, while the imperfection like dross fals upon the Creatures: man himself though fruitfull in his own kinde, yet corruptible in his own kinde; the Angels though beautifull and incorruptible, yet fruitless, and barren like *Rachel*; but with God in respect of himself there is a generation, without any corruption or diminution; as in respect of his works, there is a creation without any change in his nature. Fifthly, God made man according to his own Image, and likeness, and then God spake of *Adam*, *Non est bonum hominem esse solum*, it is not good for man to be alone, let us make him a helper like unto himself. If then man be like unto God, why may not he reflect upon God? and say unto God, *Non est bonum Deum esse solum*, it is not good for God to be alone: we will therefore in all humility prostrate our selves; and with boldness and confidence adore three Persons in one Deity; for the greatest comfort which a man hath in this world, it is in a sweet society, therefore God injoying infinite happiness, he must have *Consortium aqualium*, a sweet society; there must be severall persons in one Deity.

Gods prerogative may be examined.

I come now to my second position, which God knowes as it proceeds from no ill intention, so I hope through his Mercy, I may deliver my poor opinion without offence: I confess that Supreme Magistrates are very tender of their prerogative, as without which they cannot support their government; and therefore they seldom name it, but with this addition and Parenthesis, *Quam argui nolumus*, so jealous they are of themselves, and of their own power: but surely with God it is otherwise, for he is able, as he made the world of nothing, so with the least word of his

mouth, to reduce it again to nothing, and thereby upon every occasion to vindicate his own Authority.

Here then I will first inform you, That it is necessary that every act which God doth, it should partake of God, and what is contrary to Gods nature, it is without the compass of Gods power; God can do no injustice, being Justice it self; God cannot speak an untruth, being Truth it self; or commit any sin, being Goodness it self. 2dly, God can do nothing to the prejudice or disparagement of himself, as to make any thing independent from himselfe, but it is necessary, as it was made of nothing, so it must be continually supported from falling to nothing, to which of it self, being left to it self, it would instantly fall. 3dly, God can do nothing according to the uttermost extent of his Power; the Reason is, because his Power hath no uttermost extent, but is every way Infinite: So when he hath made the most excellent Creature, (in respect of such as are now in being,) yet still he is able to create a more excellent: and as in every creature God doth imprint a Character of himself, whereby it speaks the praise of the Maker: So my second position is this, That as there is not any creature, wherein at this time the footstep and impression of the blessed Trinity doth not appear, as I have already proved; so I doubt whether God can make any creature, wherein the stamp or mark of the blessed Trinity shall not be imprinted. My reason is, that God alone is *Actus purus & simplicissimus*, nothing but pure form, a light without shadow, or an absolute perfection, without blemish or spot; but whatsoever is besides God, is was created by God of nothing, and therefore in respect of this nothing from whence it arose, it must have in it self *quiddam potentiale*, something defective and imperfect, that being made of nothing, it is apt of it self, being left to it self, to return again to nothing: So then it must consist *ex actu & potentia*, and there must be *vinculum* or *ligamen* to knit or unite together this *Actum* and *Potentiam*. So here is some resemblance of the blessed Trinity, in effect, those three first Principles, whereof every thing doth subsist, and which are so much insisted upon in Philosophy. And here you see that the blessed Trinity doth necessarily appear in the works of God, as well as the rest of his Attributes.

A resemblance of the blessed Trinity must appear in every creature.

More particularly if it be lawfull to make comparison between small things and great, wherein I do the rather presume, because I know my intention to be harmless and innocent, and I serve a merciful God, who is apt to forgive sins, especially such as proceed out of ignorance, I would take notice how farre forth this Mystery of the Trinity is shadowed forth in the knowledg & affections of man himself. It is the counsel of the wisest Philosopher, *Nosce teipsum*, Know thy self; thou mayest make better use of the knowledge of thy self, for the direction of thy self, to thine own happiness, then of any other forain or outward knowledge: so for the

The knowledg and love of man, what events it works.

love

love of thy ſelf, it is imprinted in thy heart, that man ſhould love himſelf above all others, *Proximus ipſe mihi*, and all his actions tend, and are directed accordingly: which may a little, if not point out, yet reſemble the operations, which the knowledge, and love of God do cauſe in the bleſſed Deity; and therefore if we were to prefer ſome of Gods Attributes above others, natural Reaſon would ſay, that his Underſtanding and his Will did excel all the reſt of his Attributes (as they the moſt active and eminent qualities in every ſpirit) for firſt, our Underſtanding muſt direct us, and then our Will muſt execute; ſo in God they are the moſt eminent of all his Attributes, for God himſelf is the object of his own Underſtanding, and his own Will, and ſo he is not of the reſt of his Attributes, for he is not the object of his own Power, nor of his Juſtice, nor of his Mercy, but onely of his Underſtanding, and of his Will, and theſe being operative, and producing ſome fruits (as all the reſt of Gods Attributes have their proper effects) needs they muſt produce wonders in the Godhead, to the aſtoniſhment and admiration of Reaſon.

The longing of women.

Conſider how the ſtrong apprehenſion and longing of a woman in the time of her childe-bearing, makes an impreſſion ſometimes in the mother, but moſt commonly in the infant, to the aſtoniſhment of Philoſophy, when the Phyſicians with their Diſſections and Anatomies, can neither ſhew the means, nor the manner, but profeſs their own ignorance.

Two perſons become one.

And as the Underſtanding works ſuch effects, ſo in the next place conſider the nature of our humane love, which of all other paſſions is the ſtrongeſt, and doth moſt firmly and inſeparably unite, and therefore makes two perſons, man and wife, in the eye of the Law, to be reputed but as one perſon: and this is much more ſtrange, that two perſons having two natures, and differing in Sex, ſhould be but one perſon, then that one nature ſhould be in ſeveral perſons; yet ſo the wiſdom of the Law eſteems them, and it were high preſumption in any man, to queſtion their wiſdom. Mans underſtanding and mans love, have ſuch operations in mankinde (and no other faculties in man have the like.) Thus in the Schools it is ſaid, *Intellectus fit quod intelligit*, The underſtanding doth work upon it ſelf; and for our love, *Amor unionem*, Love hath ever that property and appetite, as to deſire an union: how the poor mother hugs the childe in her arms, takes it into her boſom, and with all her might and power would fain incorporate the childe into her ſelf! and if ſuch be the effects of our underſtanding and our love, then what may we conceive of the underſtanding and love of God?

The underſtanding and love are cauſes as of union ſo of diſtraction.

But contraries do ſometimes beſt appear by contraries, and therefore to know the ſtrength and efficacy of the underſtanding and love in man, conſider them in their defects and abuſe, and in the heavy judgements which ſometimes befall them; for all fits of Madneſs, when men are diſtracted and out of their wits, moſt commonly they ariſe either from the

underſtanding, when with night-watchings and ſtudies they diſtemper themſelves, and ſo with ſtrong impreſſions of melancholy, have not the right uſe of their wits; or otherwiſe when with outragious luſts, in the ſtrength and vehemency of their love-paſſions they do impart themſelves, and then reſt in their rage and their fury beſides themſelves.

God grant that I do not offend in making any Compariſon to that which is incomparable, the Myſtery of all myſteries, the Secret of all ſecrets, and is ineffable, not to be underſtood by Men or Angels; yet ſeeing God hath in part revealed it, I thought fit, with all humility and ſubmiſſion, proſtrating my ſelf at the footſtool of Gods Throne, to expreſs it, according to the Tenents of Gods Catholick Church, for the inlightning, ſtrengthning, and confirmation of our faith.

How far the infidelity of the Socinians extends.

I will now at length give this admonition to the Socinian, who profeſſeth to believe no more of God, then his own Reaſon ſhall teach him; and Reaſon, we know, depends upon the information of ſenſe; and he might as well ſay, that *what he hath not ſeen, he will not believe*, ſo that his infidelity might as well extend it ſelf to the ſenſible world. Thus he ſhould not believe all thoſe delicious and beautiful fruits which the Eaſtern Countrey affords, nor ſhould he believe thoſe great Whales and Monſters of the Sea, whereof he hath not been an eye-witneſs; nor ſhould he believe the former Ages of the world, nor take any thing upon the relation of others, much leſs ſhould he believe a ſpiritual world, which is of another nature and condition; nor ſhould he believe the Influences of the heavens, which exceed his Reaſon, for they are not ſenſible; nor ſhould he believe the working of Gods Spirit, and that his prayers ſhould be of any efficacy or power. And thus he utterly overthrows all Faith and Religion, and ſo in effect is a profeſt Atheiſt, onely he would cover it with a cloak and pretence of natural Reaſon, pretending ſome great skill and knowledge in Philoſophy, which I know to be very little, very little indeed: and were my age fit for an encounter, I would queſtion their skill in Philoſophy, as here I will give you a little taſte thereof.

The antipathy between the Author and the Socinians.

And firſt, ſee and conſider the great difference and oppoſition between us; The Socinian profeſſeth, that he doth not believe the Myſteries in Religion, becauſe he cannot underſtand them in Reaſon; and I profeſs the contrary, that I do believe the Myſteries in Religion revealed, and much the rather, becauſe the Socinian cannot underſtand them in Reaſon, *Nollem ego in Deum quem tu comprehenderes*, That God whom thou art able to comprehend, ſhall never be my God; I will not vouchſafe to ſerve ſuch a God, I ſcorn to worſhip ſuch a God, I renounce ſuch a God, *for he is too like thy ſelf to be the true God.* This I am taught in Philoſophy, and even by the ſtrength of Reaſon, that God is Infinite, and every way Incomprehenſible. And this I have learned of the Heathen,

Heathen, who did erect an Altar *ignoto Deo*, to the unknown God, or to the incomprehenſible God. Surely there is a greater difference between the true God and man, then that we ſhould make God of like nature and condition with our ſelves, as that we ſhould think our ſelves to be able to comprehend him.

Before I proclaim war, I have ever thought it a neceſſary point of Charity, firſt to try how far forth the difference may be reconciled, and ſo to go hand in hand as far as Honeſty and Truth will permit us; and when as once we become irreconcileable, then to make an utter ſeparation, and every man to ſtand on his own guard. That I may then deliver my opinion concerning natural Reaſon, how far ſhe is to be admitted in Religion; I do not commend credulity, nor would I have a man apt to believe, but upon good grounds: *Memento diffidere* is the firſt Rule in Policy, though I confeſs, as Myſteries are above Reaſon, and that I would have Reaſon to know her diſtance, and not to incroach too far, yet would I have Reaſon to have full ſatisfaction, for it is the guide which God hath given to man for his direction, not onely in Humane and Civil things, but even a little to prepare and direct him in his way to ſalvation, and to make him capable of Religion (whereof the brute beaſts are not:) and though Religion be as far above Reaſon, as the Heavens are above the Earth, yet is ſhe no way contrary to Reaſon, but ſerves to inlighten, and to ſanctifie Reaſon, and to confirm Reaſon in her own Principles and grounds, as the Heavens adde beauty and perfection to the Earth: for neither Jewels nor beautiful flowers, can be diſcerned, or appear glorious, without the light of the heavens. Thus for all the Moral Law, which is a great part of Religion, Reaſon ſerves as an excellent Gloſſe, or a Commentary, for the Expoſition. Thus Reaſon being ſanctified, having a tincture of grace, ſerves to draw excellent Concluſions, and Theological Precepts, *out of the premiſes of Scripture:* but if we ſhould know no more of God then Reaſon informs us, ſurely we ſhould be then very unreaſonable, for we ſhould know nothing of the ſtate of that other world, ſince natural Reaſon can make no diſcovery of a ſupernatural world.

The excellent uſe of reaſon in Religion.

If then we ſhould know no more of God, but onely ſo far forth as may be gathered by the works of Nature, it would much ſhorten our knowledge of God, and a little detract from Gods glory, beſides a prepoſterous courſe: for whereas we are to govern and teach the dumb creatures, who are onely made for our uſe, and therein attain their own ends; now on the contrary, they ſhould be our onely teachers, to direct us to our laſt end and perfection, if all our knowledge of God ſhould be onely by their information, and that we ſhould know no more of God, but onely ſo far forth as they ſhould inſtruct us, or catechiſe us: and ſeeing that every day we learn more and more in the creatures (for new qualities and ſecrets of nature are daily diſcovered) it muſt hence follow, that

Dumb creatures catechiſe the Socinians.

as yet we have not learnt ſo much of God, as the creatures can teach us, they are our very learned Schoolmaſters, and we are ill Proficients, and thus contrary to all good order and form, our Reaſon muſt be ſubject to their ſenſe, even for the knowledge of ſuch things, as do infinitely exceed all ſenſe and all reaſon.

God is mans Schoolemaſter.

Nor is it poſſible that God ſhould be ſo forgetful of man, as to ſupply him with all the proviſions of this world, for his back and belly, for his kitchin, his wardrobe, and yet ſhould neglect his breeding and education, to teach him at School, and there to inſtruct him in his neceſſary ways and means to attain his laſt end and ſalvation. Surely God is more merciful to the dumb creatures, for they have a natural inſtinct in themſelves, ſufficient and neceſſary for their preſervation, to conduct them to their own laſt natural end; and what is wanting in them, God hath commanded man to take the care and charge over them: yea further, God hath given them ſome priviledges, as that they ſhould take the benefit of a reſt on the Sabbath, that they ſhould have ſome refreſhing in their labours, *Thou ſhalt not muzzle the mouth of the Ox that treadeth out the corn*, that they ſhould be priviledged from ſlaughter when they are breeding; and God hath given them an ingenuity, to be taught what is fit for their condition. Thus the horſe learns his pace, remembers his way, as knowing that his laſt end is to be a Traveller: Thus is there a natural inclination in every thing, to conduct and direct it ſelf in attaining its own laſt natural end.

Man is the end of nature, and therefore cannot end in nature.

And ſurely God will be no leſs merciful to man in ſupplying him with ſuch means as ſhall be neceſſary for his laſt ſupernatural end: The world was created for man; the Sun, the Moon, and the Stars, have their continual motion, for the fruitfulneſs of the earth, and the preſervation of this ſublunary world; and all nature tends to the uſe, ſervice and miniſtery of man: Man is the end of nature, and therefore man cannot end in nature, or have a natural end, by the courſe of this world, and the continual ſucceſſion, he knows it can be but a paſſage, he ſees the bounds of this natural world, the material heavens; and then he concludes, that needs above this natural world, there muſt be a ſupernatural world; thus over and above his natural knowledge, which conſiſts in a rational diſcourſe, he findes in himſelf wonder and admiration, which may ſerve him for his knowledge of that ſupernatural world: Thus he ſtill looks up to heaven, and by his aſpiring thoughts, his hopes, and expectation, he ſeems to caſt up an Anchor to heaven, and wants onely wings to fly up, or a ladder to climb, and that bleſſed Spirit which came down in the form of a Dove, ſupplies him with wings of grace, and the Croſs of Chriſt ſerves for his ladder, or for Mathematical *Jacobs* ſtaff, to take the height, or to fathom the depth and breadth of Gods moſt hidden ſecrets, while his own reaſon doth a little direct or prepare him for his Chriſtian faith; for it ſerves

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as a ground or foundation upon which the beautiful building of Grace may be erected, and therefore there was first a ſtate of Nature, which continued until *Moſes*, then ſucceeded the Law, and the Goſpel.

I will further adde by the actions and carriage of man, it appears, that God hath placed in him ſome Majeſty and magnificence, that he juſtly claimes more then a naturall deſcent; for if you take the elements, they are moved by their own naturall qualities, and their higheſt ayme and intent, is only to preſerve their naturall beeing; ſo the dumb creatures (conſiſting only of elements) they run the ſame courſe, and have no higher ambition, for they have no choyce, freedom, or liberty, in their actions, but are carried according to the ſtrength of their own naturall inclinations; only man by a prerogative of his condition hath a freedom of will, and is no way tyed to the temper or inclination of Elements, but bids defiance to Nature in her own denne, profeſſing Sanctity and Holineſs, renouncing Luſts, Luxury, Pride, Sloath, and other carnall corruptions, and uncleanneſs, to which nature wholly inclines; and being Lord of the Creatures, he will not be ranked with them; he ſcorns to die like a Beaſt, and ſeems to claim and challenge a more excellent condition, then to lie in the grave, or to be diſſolved into duſt; though his body may for a time pay the wages of ſin, yet his Soul which is the better part of man, neither ſees nor feels corruption: and in Gods due time, both body and ſoul ſhall be again reunited together, in a glorious reſurrection.

How man ſtands naturally affected in religion.

Man having once made choyce of his actions, and performed them, he then reflects upon them, reviews, and begins to examin them; when the check of his own conſcience upon the committing of ſin (be it ever ſo ſecret) gives him aſſurance, that he muſt be accomptable for his actions, the joy and comfort that he receives in doing good, makes him confident that he ſhall not loſe his reward; the rare and admirable operations of the ſoul, which exceed all naturall perfections, do plainly demonſtrate, that they cannot proceed from nature, for then they ſhould not aſcend higher then nature; as the water will not riſe higher then the Springhead: and finding theſe effects in our ſelves, we are confident that God who ordained man to a ſupernaturall end, the ſame God, in his own goodneſs and providence, will not faile to ſupply man with ſupernaturall means, to conduct him to that ſupernaturall end; for the means muſt ever be anſwerable, and of like condition with the end; otherwiſe they will not ſerve to conduct him. As the Sun is diſcerned by his own light; ſo God muſt only be known by the revelation of himſelf.

Faith preſuppoſing nature.

Thus in nature, there may be ſome preparatives to a true Chriſtian faith, or we may be ſome way prediſpoſed, and thereby made more capable to receive the infuſion of grace; and this I have proved both by our naturall knowledge, and by our morall actions: yet this will not ſuffice; but it is neceſſary that God himſelf ſhould reveale himſelf, and adde his ſpirituall

A ſupernaturall knowledge muſt conduct us to a ſupernaturall end.

ſpirituall graces, to ſanctifie our natural indowments; and this to be done in that ſweet and amiable manner, that without inforcing, or any violence, they might be ingrafted into mans nature, and ſo by a regeneration be inſeparably united; ſo that the knowledge that we have of God in nature, cannot ſuffice to conduct us to a ſupernaturall end, but God muſt further inlighten us; nor is it to be expected, that every man in particular, ſhould have a revelation, as if every part of the body ſhould be an eye; God knowes his own time, his own place, and all other circumſtances, when, and where, and to whom he ſhould reveale himſelf; all are not alike illuminated, God hath appointed ſome teachers, and ſome to be taught; and even ſuch to whom God hath not immediately and viſibly revealed himſelf: Suppoſe many ages ſince the Apoſtles times, yet God hath appointed ſuch meſſengers to inform and inſtruct them, that all circumſtances being duly conſidered, we ſhall find ſufficient aſſurance abundantly to confirm their relation: and therefore I conclude, that man for whom this world was created, and who was created for an other world, and even his own naturall reaſon, knowing that this world is but a paſſage, that he ſhould have no revealed knowledge, no guide to conduct him, no directions to guide him, neither yet ſhould know where to enquire out the way, this is not credible, nor can it ſtand with Gods providence; if man himſelf be carefull of Beaſts ſhall we think that God is wanting and careleſs of man? He whoſe providence is over the leaſt thing, will never neglect the greateſt, for whom the world was created. Or ſuppoſe that God ſhould reveale himſelf to every man alike, and in particular, it would be then taken to be a thing of courſe, and little regarded; as you ſee that God hath written the morall Law in every mans heart, yet doth it not hence follow, that every man lives anſwerable to this morall Law, and practiſe morall virtues accordingly; ſo if God ſhould every where reveale himſelf, in regard of the perverſneſs, and corruption of mans heart, (who never eſteems things ordinary) it would make little impreſſion in him, and ſo in ſtead of ſanctifying man it might occaſion a further degree of ſin; as the Iſraelites did loath Manna in the Wilderneſs.

Every part is not an eye.

How they offend againſt God.

Moſt certain it is, that the prerogatives of God are infinite; yet the Socinians, becauſe they cannot conceive them in reaſon, will not allow God ſo much as is properly belonging to every the meaneſt creatures; for whereas every thing hath a property, and a ſpecificall difference, whereby it ſubſiſts in it ſelf, & is diſtinguiſht from all others; the Socinians will admit no ſuch thing in God, becauſe in reaſon they cannot conceive it; we ſay that God himſelf hath revealed it, and that it is, *a Trinity of Perſons in an Unity of Godhead*, and whatſoever is in God is infinite, and incomprehenſible; and therefore we take him as the object of our faith; and the Socinians reaſon not diſcerning this, it deprives God even of that propriety, which is due to the meaneſt of his creatures. Secondly,

There is not the ſame Nature in both worlds.

Secondly, for the Heavens, whereas it plainly appears, that the naturall world hath bounds, and that there is a partition wall between the naturall, and ſupernaturall world, which is the convexitie of the heavens, in ſo much that Philoſophy will not admit, that the Heavens ſhould ſubſiſt of the ſame matter with the ſublunary bodies, much leſs would it admit the ſame forms and perfections; now naturall reaſon being only fitted for the naturall world, and framing her diſcourſe, according to the rules of that nature, the Socinians muſt deny that ſupernaturall world, becauſe being of another condition, it is therefore beyond the reach and apprehenſion of their naturall reaſon.

The Socinians ſenſuall.

Thirdly, How much doth the Socinian diſparage himſelfs for whereas God hath given unto man ſeverall degrees of perfection, as Vegetation, Senſe, and Reaſon; and over and above theſe God hath ingrafted in him Wonder, and Admiration, thereby to prepare him, and to give him a taſte, or an earneſt of ſuch things as are above his condition; the Socinians chuſe rather to go backward; and where their own Reaſon is not informed by ſenſe, there they wholly plunge themſelves in ſenſe, like ſwine wallowing in the mire, rather then the hand of Faith ſhould any way raiſe or elevate them.

What is reaſon to one, is faith to another.

Fourthly, the Socinians boaſt of their Philoſophy, ſuppoſe they have a greater meaſure then others, (though I conceive them to be very meane) but be it ſo, then others whom they conceive to be ignorant, and not capable of ſuch rationall demonſtrations (as themſelves are) they muſt take it upon truſt, and only hold it as matter of belief, which the Socinians conceive to be reaſonable, yet therein the weaker judgements do faile them, therefore by the rule of the Socinians, they are not to believe it. Thus what a miſerable diſtraction ſhall you finde in mankinde; how is it poſſible that there ſhould be any conformity, when every man muſt judge according to the weakneſs of his own reaſon, not onely in Religion, but in morall and humane affaires? what ſeemes Reaſon with one, that to the weaker underſtanding ſeemes to be matter of Faith; and ſo by the judgement of Socinians is utterly to be rejected. And thus their opinion takes away all conformity of judgements, which is the knot and bond of all unity and peace; and ſo in effect diſſolves all humane and civill ſociety.

The Authors proteſtation.

And having thus made it appear how many wayes the Socinians do treſpaſs againſt the rules and grounds of Philoſophy; I will now come to juſtifie our ſelves, whereby it ſhall appear, that Catholick Religion is accompanyed, fortified, and ſtrengthened, with all humane learning, but firſt I will enter a ſolemn proteſtation; that all the reaſons, which I have, or ſhall alleage, for the bleſſed Trinity, I do not uſe them as my ſtrongeſt, and moſt demonſtrative prooſes, for it is the object of my faith, of my wonder, aſtoniſhment, and admiration, *O altitudo*, beyond the reach of my reaſon; but theſe and ſuch like arguments I produce, that it may appear

pear, how far forth reaſon concurrs; and though the myſteries be far above reaſon, yet are they no way contrary to reaſon; and therefore reaſon may a little facilitate the knowledge of myſteries, and reaſon her ſelf may be taught, not to oppoſe; and thereby we ſhall ſtop the mouths of Blaſphemers. I confeſs the proper and demonſtrative proofes of theſe myſteries, is onely Gods revealing of himſelf, ſealed and confirmed with many Miracles, Works above naturall Power, to juſtifie Myſteries above naturall knowledge, atteſted by the witneſs of Gods holy Catholick Church, and ſo by Gods good providence, preſerved in a continuall ſucceſſion of all ages, which is a far greater ſecurity, then we have to preſerve our right and intereſt in any worldly or temporall eſtate, for (beſides Gods own Teſtimony which is ineſtimable, and which alone would ſuffice) we have a fairer preſcription for our Faith and Religion, then we have for any human right: which implies ſo much that the aſſurance of our faith, is more then humane; for we content not our ſelves with 60 years preſcription (ſufficient for any worldly right) which is but as yeſterday in reſpect of Religion, for it begins with the Creation, and ſo deſcends to this inſtant of time, and before the Creation of the World it acknowledgeth an infinite, and all-ſufficient God, who was alike happy in himſelf alone, without any relation to creatures.

The great ſecurity which man hath for his Religion.

And that we may not miſtake each other, and that there may be no difference in our phraſes and forms of ſpeech; every man is bound to ſpeak not according to the ſtrict rules of truth, but according to the capacity of an other; thus if God ſpeaks to man, he deſcends down beneath himſelf, that he may come within the hearing of man, and ſpeak to his capacity; and if man ſpeakes of God, he muſt ſpeak according to the manner of men, being not able to raiſe himſelf above his condition. Thus we have ſome Phraſes which may be well juſtified of God, though they ſeem to imply a contradiction, as when we ſay that God is a *beginning without beginning, or a beginning from all eternity, that is no beginning at all*, and here is a contradiction, that the affirmative may imply the reality, and the negative upbray'd our ignorance: thus we ſay that all times paſt, future, preſent, they are alike inſtant with God: thus we ſay that God is here, there, yonder, every where; for to be in one place, doth not exclude him from an another: *Thou he calls thoſe things which are not, as if they were*, and yet without any breach of truth, for by his calling he gives them a being. Thus we muſt finde out many new figures, to expreſs theſe dark myſteries, eſpecially my ſelf in regard of my age, I muſt crave leave to uſe an old mans Rhetorick, who failing in his memorie doth uſually often repeat the ſame things, over and over, again and again, pretending to make the deeper impreſſion in the reader, that things being clothed in other words, or expreſt in another form, or upon ſome other occaſion may leave a better character in the minds of the readers.

Our manner of ſpeech with God, and of God.

Pardon my forgetfulneſs.

Suppoſe that together with the Socinians we ſhould joyntly meditate, and faſten our thoughts upon God, and that we ſhould imagine, that we were incompaſſed with a great light, ſuch as ſhould dazle our eyes, and (as in the converſion of Saint *Paul*) ſhould likewiſe hear a voyce, *Surſum corda*, and then falling by degrees into a more ſerious meditation of the Deity, we ſhould conſider the ſeverall attributes of God; and firſt in the courſe of nature, we could do no leſs then acknowledge a God; this God to be but one; this one God to be every way infinite; this infinite God to have many attributes, and every attribute being infinite, all theſe ſeverall attributes can be but one; for there can be but one infinite; and in all theſe attributes, which the Socinian himſelf ſhal confeſs, I do here undertake to finde out as great myſteries, and as great difficulties, or ſeeming impoſſibilities, and as far tranſcending humane Reaſon, as doth the holy Myſterie of the Trinity.

What Reaſon teacheth of God.

And this may likewiſe ſerve to acquit our Catholick Doctrine, when as our higheſt myſteries, ſuch as the Socinians ſhall moſt oppoſe, yet upon due examination they ſhall be found to be no more averſe, or contrary to humane Reaſon, then thoſe very opinions, which the Socinians themſelves ſhall broach, ſo that if difficulty of knowledge do cauſe their infidelity, it ſhall appear, that their own infidelity is likewiſe accompanyed with as great difficulty of knowledge, as is our Catholick Doctrine.

As it fals out with Shop-keepers, the more baſe and vile wares are ever ſet forth to the open view, expoſed to the ſtorms of wind and weather; while the more precious, and coſtly things are laid up in Cabinets, and cloſely preſerved; that the very cuſtody might ſeem to import their dignity and worth: and as it is in every private mans Houſhold and Family, while the Pewter and Braſs are expoſed to common uſe, the Plate and the Jewels come not ſo frequently, and uſually in ſight: ſo it is in the attributes of God, though they are all infinite, and all but one God; yet in reſpect of Mans apprehenſion, they may ſeem to be more or leſs excellent, as that we ſhould preferre the Wiſdom of God, before the Power of God, the Mercy of God, before the Juſtice of God; thus in Gods own Temple, which was the place of Gods worſhip and habitation, though God was every where to be ador'd in reſpect of his Ubiquity, yet in the Temple more eſpecially, in regard of the holineſs, and his own inſtitution; and in the Temple it ſelf, there was a difference, for the holieſt of holies, had greater reverence and honor, then the other parts of the Temple.

Speaking after the manner of men, ſome of Gods attributes may excell others.

So of Gods Attributes, we know that the *underſtanding*, and the *will*, are the moſt eminent, and principall faculties in all intellectuall creatures, whether angelicall or humane; we know that the Brain, and the Heart are the moſt principall parts in all corporeall creatures; now from the underſtanding, or the brain (which is the Organ of the underſtanding) there is begotten *verbum a word*, or a notion anſwerable to the underſtanding,

The excellency of Gods underſtanding and will.

by the act and exercise of the understanding, from the will proceeds *Amor*, as the heart is the fountain of all affection; and thus is there some resemblance of the blessed Trinity, in the manner and form of mans apprehension.

Gods perfection consists not in variety, as the Creatures doth.

Come we then to look into Gods Attributes, which some distinguish in this manner, that most of the Attributes are *operative*, some are *not operative*, yet make for the perfection of the Deity, but there are none *passive*: such as they conceive are not operative, are the eternity of God, in respect of his continuance, the ubiquity of God in respect of extention, the immutabillity of God in respect of duration, the constancy of his will, as ever making choice of the best, and so makes for the certainty of his resolution, &c. And these men are thus misled, because they conceive the greatest perfection to consist in variety; and because amongst the creatures, such accidences as proceed from the *Matter*, suppose *all quantities*, they are not operative; but truly I am otherwise perswaded; for I think that there is but one best, and *that one best must be Gods nature*, for better it is to be operative, then not to be operative; God is *actus purus*, nothing but pure form, and it best befits and resembles the nature of spirits, which are alwayes in action; for to be not operative, it comes neerer the condition of Stocks and Blocks; which in doing nothing, seem to incline to idleness and sloth; and if once it be acknowledged, that all Gods attributes are operative, then better it is to be fruitfull then barren, rather to produce some fruits, then none at all; and these fruits to be rather permanent then transient; and these attributes concern the Godhead it self; for as God is the first efficient cause, so is he the last finall, to whom all is directed.

The effects of Gods power &c. do not alwayes appear.

Now of all the attributes of God, to speak according to the manner of men, the Understanding and the Will are the most excellent, and have the most wonderfull operations; they are likewise the most inward, and intimate such as cannot be discerned, but by Gods own relation of himself; and thus it fals out with man, who was created according to Gods Image, we can easily judge of mans strength, of his age, and other abilities; but for his understanding and his will, they are most private and secret to himself; and I pray here note, that Philosophers do seldom reckon the understanding, and the will of God amongst his other attributes, but they do usually supersede them, as if they were eminencies, and excellencies in God above the ordinary attributes, for though they were all eternall, and equally perfect in God; yet did they not alwayes appear in their effects; and therein God did moderate them, and qualifie them, as seemed best to his wisdom; for before the Creation, Gods Power did not appear in the effects; Gods providence in governing the world did not appear, when as yet there was no world to be governed; the justice of God could not appear in any outward act, when as yet no sin was commited; the mercies of God

God could not appear in relieving miſeries, when as yet there was nothing but God himſelf; all theſe attributes of God, though they were eternally in God, and every way alike perfect in regard of virtue and efficacy; yet in the outward act, in reſpect of the effects, God appointed his time, when firſt to manifeſt them, and that according to meaſure and proportion; for God did not work according to the uttermoſt of his Power, he could have created many infinite worlds, with the ſame eaſe and facility; ſo then theſe attributes, which concern the Creatures, there was a ſpace when they had not their act, and exerciſe.

The excellency of Gods underſtanding and will.

But above all others, there are two principall the underſtanding and the will; from the underſtanding proceeds knowledge, from the will proceeds love; God knowing himſelf to be infinitly good, the love of himſelf muſt likewiſe be infinite; and theſe have this peculiar property, to reflect upon God himſelf; ſo that God is the object of his own knowledge, and the object of his own love. Here then we may expect admirable operations, more then of his other attributes, for they look outwardly upon the Creatures, but theſe look inwardly, and reflect upon God himſelf, and are operative, and produce wonders; his other attributes doe not ſo nearly and inwardly concern him, as his underſtanding and his will do, (as for example) God cannot be the object of his own Juſtice to puniſh himſelf, God cannot be the object of his own Mercy; for to be in caſe and condition of relief, it implies imperfection; God is not the object of his own omnipotency, for he cannot work upon himſelf, to adde any new perfection to himſelf, or to make any change, or alteration in his own nature; ſo for Gods providence, though he governs the world yet he doth not thereby regulate himſelf. Thus the attributes which concern the Creatures, though they were eternall, and equally perfect in God, yet they did not appear in their objects, before God began his Creation.

But it is neceſſary that God ſhould ever know himſelf, and his own perfection; and thus knowing himſelf by the act, and exerciſe of his own underſtanding, which is alwayes operative, and not barren but fruitfull; needs he muſt beget in a ſpirituall, and moſt excellent manner, *verbum in intellectu*, a word in his underſtanding, every way anſwerable to his underſtanding, for here God imparts himſelf *quoad ultimum poſſe*, and ſo he doth not in the Creatures; and by this word, knowing himſelf to be infinitely good, needs there muſt proceed from the word, and from the underſtanding, *amor infinitus*, an infinite love, anſwerable to the meaſure and proportion of the goodneſs; and theſe are the proper fruits of Gods underſtanding, and his will from all eternity, and what is from all eternity, is every way infinite; and can be no leſs then God himſelf? That is a Perſon in the Deity, which Perſons have no difference between themſelves, but onely in reſpect of the act of generation and proceſſion; ſo that God without the act of knowing himſelf, and loving himſelf, he could

could not subsist one minute, but he subsisted many infinite Ages, and was alike perfect in himself, before the Creatures were made. So then here is the difference, other attributes of God, produce the Creatures of God; but his understanding and his will, being inward and reflecting upon himself, they produce Persons in the Godhead; which notwithstanding we must imagin not in a carnall, and in an humane, or sensuall manner; as if Persons should be circumscribed with time, place, circumstances, and other differences, but in a most spirituall, and a most excellent manner, as all things in God, are incomprehensible, so is the generation of this Word, and the procession of this Spirit, and the personality in the Deity; thus as God is his own beginning, subsists of himself, preserves and continues himself; so he must be his own end, and his attributes must tend to himself.

What kinde of Persons there are in the Deity.

God only must reveale the Trinity.

These are those inward and secret jewels, which are lockt up, and inclosed within the Cabinet of the Deity, such as are not alwayes visible; for they are not kept, or to be seen in the outward Shop, or Magazin of the Creatures, as other attributes of God are; but the understanding and the will of God, they are most inward and secret, such as God himself must reveale, as amongst our selves, the thoughts and intentions of man, must onely be discovered by man himself. Yet we are confident in this, that the fruit of Gods understanding, and his will being in God himself, they can be no less, then God himself, (i. e.) severall Persons in the Deity, which God himself hath been pleased to reveale.

What God did before the Creation.

So then there is a difference between the attributes of God, and the act and exercise of those attributes; for Gods omnipotency is not alwayes creating, Gods Justice is not alwayes punishing; and many infinite Ages past, before there was a Creation; and this was necessary, that the Creatures might know their distance, and how inconsiderable they were in respect of God, who was alike perfect and absolute without them; and God himself making choyce of his own instant for their Creation, did thereby manifest, that he was a most free agent; and the Creatures wholly depended upon him, both for their beginning and all other circumstances accompanying; while before their Creation, God wanted not a greater and a more excellent imployment, in the eternall and spirituall generation of his Son, and the procession of his Spirit, for these were from all eternity. God in his own understanding must ever know himself; and knowing himself to be infinitely good, he must therefore infinitely love himself; and these must ever work *ad ultimum posse*, and because they look inwardly; therefore they produce Persons, and not Creatures, which Creatures are the works of his free-will; and may subsist or not subsist at his pleasure; and are qualified as he shall dispose; and have their beginning, as he shall appoint: So then here is the difference betwixt his understanding and his will, from his other attributes, for these look *ad intra*, and

and therefore produce Perſons in the Deity; whereas his other attributes look *ad extra*, and therefore produce only Creatures of the Deity.

I will yet give an other inſtance, whatſoever man receives in this world, whether in reſpect of ſoul and body, whether for food or rayment, as there is nothing in man, which he hath not by the free gift of God; all theſe are the fruits of Gods attributes; but when I come to the laſt end, and perfection of man, which conſiſts in a beatificall viſion, or in a large meaſure and extent of Gods knowledge, together with a moſt perfect union, love, and conformity with God, theſe ſeem to have reference to the Perſons in the Deity; for the viſion hath reference to the word in Gods underſtanding, and mans conformity to God, hath reference to that love of God, which proceeds from the underſtanding; therefore theſe laſt perfections of man, coming nearer the Perſons in the Deity, and more repreſenting them, are therefore of a more excellent condition, then the fruits of his other attributes; ſo that which makes mans ſupreme and eternall happineſs, it is a compliance, as with the attributes of God in generall; ſo more immediately with the ſeverall Perſons in particular, by a beatificall viſion, and a wonderfull love and union with the Deity.

Mans ſalvation hath more reference to the Perſons, then to his other attributes.

And thus it is in all ſpiritual Subſtances, the Underſtanding and the Will are the chief and principal faculties, and have the moſt powerful operations: which truly may a little ſignifie and intimate how eminent and wonderful they are in God. And wherein natural reaſon ſhall object any thing againſt this Myſtery, ſtill I will appeal from natural reaſon in particular, to natural reaſon in general; which, acknowledging God to be Infinite, doth together acknowledge him to be Incomprehenſible: for Nature in general hath naturally placed in man wonder and admiration, that ſo Nature in particular might be aſſured, that there is ſomething which exceeds her power, and is above the reach and apprehenſion of man, yet no way contrary to reaſon, but far tranſcending and exceeding reaſon, and not to be hedged and bounded within the compaſs of mans brain, or the circumference of a natural world, for hitherto mans natural reaſon extends, and no further.

The excellency of Gods underſtanding and will.

This is not mine own private opinion, though from the Creation whole mankinde hath ever had the ſame light of naturall Reaſon, together with the Socinians; yet was there never any Nation or Religion in the World, which did content themſelves only with naturall Reaſon; but ſome things they had in Religion, as the objects of wonder and admiration and therefore not the Philoſophers (who were the curious inſpectors of Nature, and did in effect diſtill nature, as in a Limbeck, & reduce her to her firſt principles) theſe men were not the Divines or Prieſts to intend matters of Religion, and the ſervice of God, but Poets who had their fictions, and their ſtrange Hiſtoricall narrations; theſe were imployed in their Sacrifices; wherein you ſhall obſerve, that their fictions and falſhoods, many of them

Not Philoſophers, but Poets were the Prieſts of the Heathen.

them, did arise from a mistake, and a misreport of the Jewes; for the offering Beasts in Sacrifice, according to Gods command; and finding happy success therein, this gave occasion to the Heathen, to worship Beasts, and so commit Idolatry; whereunto the Father of lyes the Divell (who was not then tyed, nor bound in Chaines, as since he hath been by the Conquest of Christ) being then permitted by God, gave his best (or rather worst) help and furtherance, with lying Oracles, and strong Delusions, seduce the Heathen.

The Heathen borrowed from the Jewes.

Thus we shall finde that many miraculous Histories in Scripture, are a little resembled in the Fictions of Poets, *Enoch* in the state of Nature; *Elias* in the state of the Law being translated, might give occasion, that the Heathen did make their Gods to be Planets and Stars in the Heavens, as *Jupiter*, *Mars*, *Venus*, *&c.* So for those miraculous Actions, which befell the Jewes in their passage out of Egypt, in the time of their Judges, and their Law; the Gentiles hearing a confused fame thereof, being strangers, they might mistake in circumstances; yet thereby take occasion to fasten the like upon their own fictious Gods.

Reason may serve to direct Morall actions but nor our faith.

And whereas some use this as an argument, that naturall Reason is a sufficient guide to direct us in our morall actions; and therefore might serve the like for the whole knowledge of Religion; this is an utter mistake, and overthrowes it self, because naturall Reason might suffice to direct our actions between man and man, and is only fitted thereunto, therefore it cannot reach to the Mysteries between God and man, which are of a higher condition; neither yet to conduct us to a supernatural end, which is of a higher degree; then the Spring or Fountain of Nature, can reach unto; so that if Morall Actions must have the tincture of grace, they must be (as I may so say) Christened before they come within compass of a Religious worship, and service of God; for the Morall actions of the Heathen, they were but *splendida peccata.*

This mysterie hath nothing contrary to Philosophy.

And thus farre, through the great mercy of God, I have waded into the secret of this great Mysterie; and I hope without any offence, either to God, or Gods people; wherein, if I have sinned, God knowes it is out of ignorance; and I do humbly begge pardon: and I may here truly profess, that unless my memory, and the whole course of my studies do utterly faile me, I have not written a word, which is not conformable, and agreeable to the true grounds, and rules of Philosophy, and most consonant to naturall Reason; whereas on the other side, if I should examin the Socinians infidelity, I would make it plainly appear, that they denying our mysteries, they stand like men amazed; and cannot pitch upon any certain truth, but run headlong to their own confusion; so that they may oppose, contradict, and pull down what others have built, but they shall never be able to lay any sure ground, for their own new Foundation; and I am very confident that more absurdities, incongruities, impossibilities

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in Philoſophy, muſt be admitted in their new frame of opinions, and Phanſies, then ever they ſhall be able to alleage againſt the old foundation of Catholick Doctrin, and Religion.

Thus having ſpoken of the myſtery in it ſelf, I will now come to outward Teſtimonies, and produce ſufficient warrants for our faith, as in the courſe of Juſtice, the ſecurity that a man gives for the payment of a debt, or the performance of an action, ſhould alwayes be of greater worth, then the thing it ſelf; thus if I were to borrow money, I would bring a pledge of a greater value then the money, that ſo it might ſerve as an abundant aſſurance for my repayment; or if I had not a pledge, then I would enter into a double bond, to be bound in forty pounds, for the payment of twenty: yet ſometimes it fals out ſo, that we have not a pledge, or being bound in a double Bond; yet our wants may be ſuch, as we may faile in the payment of a ſingle; and therefore I conclude, that it is eaſier to enter into a double bond, then to pay the ſingle: but now in reſpect of God, all things are of like eaſe, in regard of his omnipotency; yet if we ſpeak of God according to the weakneſs of mans apprehenſion; we may ſay without offence, that it is eaſier for God to ſpeak, then to doe, for actions are of greater difficulty then words; if then God ſhall bring actions for the confirmation of words, this is *Abundans Cautela*, there can be no exceptions againſt it; or that ever we ſhould require any greater aſſurance.

The great aſſurance or ſecurity, which we have for our Faith.

Actions confirm words.

Speaking of the warrant of our faith, I will not here alleage the proof of Scripture, or the inward Teſtimony of the Spirit; for my intention is to deal with the carnall and naturall man, if we diſcern in him who firſt taught, and revealed theſe myſteries, ſuch extraordinary wiſdom, in diſcerning mens thoughts, in fortelling future, voluntary and contingent events, it muſt argue a ſupernaturall knowledge in things naturall; if we diſcern in him ſuch extraordinary power in working miracles; miracles of all ſorts, upon all ſeverall ſubjects, the heavens, the elements, the dumbe Creatures, the blinde, the lame, the dead, the Devils themſelves; and theſe at all ſeverall times, before his birth, in his birth, in his infancy, in his youth, at the time of his paſſion, and after his laſt reſurrection; and theſe not done in ſecret, but in the ſight of multitudes and thouſands, all teſtifying the truth of things done, the Jewes acknowledge, the Gentiles confeſs, the Apoſtles proclaim, the Evangeliſts record, many Millions of Martyrs ſeal with their bloud; and all the world with joynt conſent and harmony beares witneſs, ſeen by our fore-fathers, and left unto us together with their memory, for the ſalvation of our own ſoules; then theſe undoubted miracles, muſt argue a ſupernaturall power in things naturall; which if Reaſon confeſs (as herein ſhe is convinced) that the wiſdom and power of the teacher, was ſupernaturall; then muſt there be ſome ſupernaturall object, though not appearing in nature, yet anſwerable and agreeable

The miracles and manner of working them confirm myſteries.

Works above nature confirm words above nature.

greeable to this ſupernaturall knowledge and power; here then at length, we have opened a gap, to let in all the myſteries of our Chriſtian faith and Religion; yet leſt we ſhould be left to our own conjectures, and preſumptions, leſt the hardneſs of our heart ſhould not eaſily condeſcend to things above our reach and capacity; therefore truth beares evidence to truth, the wonders of nature to the myſteries of grace; as his deeds and actions were much above nature, ſo it cannot ſeem ſtrange, if his Doctrine and Precepts far exceed our naturall underſtanding, for his Words, as well as his Actions, were much above nature; and therefore did argue a power above nature, which is God himſelf; Chriſt Jeſus God and man, the ſecond Perſon in Trinity, who came down and took our nature upon him, to ſatisfie for our ſins; he it is, that hath revealed theſe myſteries; that ſo by Faith and Belief, as our firſt Fathers fell from God by unbelief and preſumption, we might come unto him, and through his mercy obtain our everlaſting ſalvation.

In the notes which are plundered and loſt.

Here I did examine all the miracles, and the moſt remarkable things in the old Teſtament; and firſt I did reduce all the Ages of the world to the Deluge, where I did infer by many probabilities, what paſt before the deluge; for that it could not ſtand with the Mercies of God who created all things to begin with ſuch an heavy Judgement, as an univerſall deluge; and becauſe we have no other Records of thoſe times, but the Teſtimony of Scripture, I did therefore produce neceſſary and demonſtrative arguments for the proof of the Deluge, and of Scripture, together with ſome remarkable Tokens, I did inſiſt upon, which muſt needs point out ſome former times before the deluge: here I made good proof, that the Eaſtern parts of the world, muſt needs be the firſt parts inhabited; I ſhewed the greatneſs of their Monarchies, their continuance and diſſolution; I ſhewed how all other Nations iſſued from them; and how they borrowed their Cuſtomes and Manners: I ſhewed how the Hebrew was the originall Tongue of all the Eaſtern Languages, by the roots, and by the proprieties of that Tongue. I did inſtance in all the Ancient Monuments; and made it appear, that the world could not be elder then the time related by *Moſes* for the Creation.

Forain Authors recommended.

For the Hiſtories before Chriſt, I did uſe *Torniellus*, *Pererius*, *Salianus*, and all the reſt; for the time ſince Chriſt, I had ſuch Authors, as were extant: but eſpecially, I did rely moſt upon *Baronius*, and *Bibliotheca patrum*; and I do heartily wiſh, that ſome younger man would undertake that task, for I am aged, and my ſhort time which remains, cannot ſuffice for ſuch a work; beſides I have the infirmities of old age, my memory failes me; and I am paſt all imployments, neither can I ſo put off all naturall paſſions, but I confeſs it doth grieve me, to thinke that heretofore having alwayes liv'd in great plenty (God reward my founders for it) that now I ſhould be reduc'd to ſuch poverty, and wants, but I hope God

God will raiſe up ſome other to compoſe ſuch a Hiſtory; And leaving that task for them,

I will now only inſtance in the miracles of Scripture, for confirmation of myſteries; and firſt for the truth of Scripture, it is a demonſtrative proof to me, that it ſhould be the moſt Ancient of all writings; and many ages exceeding the heathen Authors, or Poets; and this is an undoubted argument of truth, for truth is the moſt Ancient, and that which doth accompany truth, that others ſhould give Teſtimony to truth, and none to oppoſe it; for in theſe Ancient Poets, we find ſomethings borrowed from the Jewes, which makes for the confirmation thereof, and none (in effect) did ever oppoſe them; for had they ſo done, ſurely we ſhould have heard of their Writings, as we do of their Warres, and their Hiſtories; and no doubt there were many enemies, which would not have omitted ſuch an opportunity; at this day the Jewes, the Chriſtians, the Mahumetans, all do acknowledge Scriptures, without any manner of contradiction; for in effect the heathen are utterly vaniſhed, and not to be ſeen, or to ſtand in oppoſition. It is true, that at this day heathen there are, but they no way partake with the Ancient Heathen, neither in the ſame gods, nor in the number of their gods, nor in the manner of their worſhip; only like upſtarts, becauſe they muſt have a Religion, (for they cannot look upon heaven, without ſome kinde of adoration) therefore every one frames a Religion to himſelf, and according to his own phanſie, either agrees or differs from others.

No writings extant which contradict Scripture.

But becauſe the bleſſed Trinity hath been only expreſly revealed in the new Teſtament, I will therefore inſiſt only in the miracles of the New Teſtament; and reſerve other proofes and evidences for confirmation of other myſteries, that we may take all by degrees, and not ſpend our whole ſtock and ſtore at once; ſo then to inſtance only in the miracles of the New Teſtament; if theſe had fallen out only in the Perſon of Chriſt, there might have been cauſe of ſuſpicion; but the whole Law was only a preparation to his coming, ſuch Types, Figures, and Propheſies; and in a word, the ſcope and intent of the Law had no other relation; and this will appear, for that it ſeems ſcarce reaſonable, that God ſhould be ſerved with the ſlaughter and offering up of unreaſonable Beaſts, had they not relation to the ſacrifice of his only Son; and ſuch infinite variety of ſtrange ceremonies, would never have been admitted, had they not pointed out ſome extraordinary holineſs to ſucceed; this did likewiſe appear in the ceſſation of the Law; for about a full age before the coming of Chriſt, there was a ceſſation of Prophets; and neither did God appear, either by ſpeciall meſſengers, or by miraculous victories: That the minds of men not being withdrawn, nor having any other ſolace or comfort, might wholly intend the expectation of the *Meſſias* whoſe immediate forerunner was Saint *John Baptiſt*; and therefore whatſoever is aſcribed unto him

The Law ordained to Chriſt.

Saint *John* Baptiſt his Teſtimonies of Chriſt.

tends unto Chriſt, as being his forerunner, for he gives teſtimony to Chriſt, and that three ſeverall times in this one firſt Chapter of Saint *John* verſe the 27. When the Prieſts and Levits ſent unto him, to know whether he were the *Meſſias*? he anſwered no, but pointed out Chriſt, *the latchet of whoſe ſhooe he was not worthy to unlooſe*. Secondly, when he ſaw Chriſt verſe 29. preſently he confeſſeth, *Behold the Lambe of God, behold him, who taketh away the ſins of the world.* Thirdly, he gives the like Teſtimony to his Diſciples concerning Chriſt verſe 34. that ſo they might take occaſion to leave him and to follow Chriſt: Now theſe are the prerogatives of Saint *John Baptiſt*.

The prerogatives of Saint *John Baptiſt*.

That his birth was foretold by an Angell, in a miraculous manner, by a viſion, at the time of Sacrifice; at whoſe conception a heavy judgement befell his Father *Zachary* the Prieſt, then offering the Sacrifice; for he was ſtrucken with dumbneſs, untill the impoſition of his name *John*, ſignifying *the grace of God*, which was a moſt remarkable ſigne and token of the ceſſation of the Law, and the inchoation of the Goſpell; he was conceived in a barren wombe; and in that wombe did honour and ſalute Chriſt in a Virgin wombe; ſo in the wombe being a forerunner of Chriſt, he began to do his office and duty, as after in the courſe of his life, he did truly perform it: for his Baptiſme was a preparation to the Baptiſme of Chriſt; and though he was moſt innocent, ſtrict, auſtere, mortified, and devout, yet God made him the Preacher of repentance, thereby to ſhew the neceſſity of repentance, even to the moſt righteous; and though he wrought no miracles, leſt he ſhould be taken for Chriſt, yet his ſanctity and holineſs was ſuch, that no leſs then the Levites doubted whether he were the *Meſſias* or not; and therefore ſent Meſſengers unto him from Jeruſalem to be rightly informed; he had the honour to Baptize Chriſt, and in that Baptiſme the three Perſons in the Deity, did openly and manifeſtly diſcover themſelves; after this Baptiſme, he ſent his own Diſciples to Chriſt; that by him they might be Cathechiſed, and inſtructed in the wayes of ſalvation, while he himſelf had the honour to ſuffer Martyrdom: and as in his life time, the Prieſts and Levites took him for the *Meſſias*; ſo after his death, his curſed Murtherer *Herod*, took the *Meſſias* for Saint *John Baptiſt*, ſaying upon the fame of Chriſts miracles, *This is John Baptiſt whom I beheaded, and works* ſuch wonders amongſt the People.

Though the Annunciation might ſeem ſtrange, and only known to the Bleſſed Virgin; and ſtrange it did ſeem unto her, which occaſioned that demand, *Quomodo fiet iſtud?* and therefore the Angel addes as a motive, that the barren wombe of *Elizabeth* had already conceived; and then it muſt ſeem the leſs ſtrange, if the Virgin wombe ſhould likewiſe conceive, and further to ſtrengthen the Faith of the Parents, it was expedient and ſo ordered by Gods providence, that the Childe in the barren wombe, ſhould expreſs ſome joy at the approach of the Childe in the Virgin wombe,

Wombe, and there exhibit the firſt fruits of honour, and reverence to Chriſt, *now God in our fleſh*, that as he was propheſied to be a forerunner of Chriſt; ſo in the wombe he ſhould begin to exerciſe his office, as hereafter he ſhould point him out with his finger, *Ecce Agnus Dei*, yet be the Anunciation never ſo ſtrange; when in the Birth of Chriſt, the Shepards ſhall be taught by Angels, the wiſe men allured by a Star, St. *Matth.* 2 And the curſed enemy manifeſting his malice and fury, by the murther of innocents; theſe give ſufficient Teſtimony to his admirable Birth and Nativity.

Severall miraculous acts of Chriſt.

Though the infancy and childhood of Chriſt might paſs according to the uſuall courſe of nature, thereby to ſhew the truth of his manhood, and the infirmity of our fleſh; yet at the age of 12 yeers diſputing with the Doctors S. *Lu.* 2. herein the power & wiſdom of his Godhead appears; though we have only his own word for his 40 dayes Faſt in the wilderneſs, *Mat.* 4. *Mar.* 1. *Luk.* 3. Yet when we find that he feeds 5000 with five Loaves, and 4000 with ſeven Loaves, *Mat.* 14. *Mar.* 6. *Luk.* 9. *Joh.* 6. *Mat.* 15. *Mar.* 8. And that it was not a fancy, or thing imaginary; ſo many Baskets of broken meat to be taken up: we conclude that his faſting was not for want, nor could he want delicates; for he turned Water into Wine, *Joh.* 2. And as he had thus the command of the Creatures; ſo by his faſting and abſtinence, it appears he had the command of himſelf, and of his own appetite. If any ſhall doubt of his diſpoſſeſſing of Devils, yet when it ſhall appear that the Devils entred into the Swine, and the Swine run into the Sea, *Mat.* 8. *Mar.* 5. *Luk.* 8. this makes it a truth undenyable; ſo likewiſe that he cured one poſſeſſed of a Devill, in the Synagogue, *Mark.* 1. and *Luk.* 4. This was in the ſight of all, who undoubtedly did examine the miracle; ſo likewiſe that he cured all diſeaſes; and the Rulers daughter among others, *Mat.* 9. *Mar.* 5. *Luk.* 8. whoſe Father was, *Vir ſide dignus*; and therefore his Teſtimony not to be refuſed.

Mir acles of all ſeverall kinds.

That he appeaſed a tempeſt on the Sea, *Matt.* 8. *Mark.* 4. *Luk.* 8. this might be aſcribed to ſome naturall cauſes, but that *Joh.* 6. he ſhould walk upon the Seas, and cauſe Saint *Peter* to do the like, by their trampling on the Seas, it appears that the Seas were under his command; and in token thereof, the Fiſh brought him a piece of Silver in his mouth, to pay tribute, in acknowledgement of his Soveraignty. *Luk.* 9. So likewiſe *Joh.* 9. He giveth ſight to him that was born blinde, as an undoubted token, that he was a ſecond *Adam*, and did work in us a regeneration, So *Mat.* 12. *Mark.* 3. *Luk.* 6. He cured the withered hand on the Sabbath, to ſignifie that charitable workes for the obſervation of that day, are as neceſſary as preaching; thus Lepers Palſies, Agues, Fluxes of Bloud, Blinde, Lame, and all manner of diſeaſes are cured; and how the people were generally perſwaded of him, appears by their preſſing upon him to touch the hem of his garment; how they let down the ſick of the Palſie

through the Tiles, *Mat.* 9. *Mar.* 2. *Luk.* 5. How they ſpread their garments by the way, ſinging *Hoſanna*, Mat. 21. Mar. 11. *Lu.* 19. *Jo.* 12. with ſuch like exclamations. But what ſhall I need to inſiſt in diſeaſes, when it appears, that he raiſed up the dead, where all remedies and means did faile, and nature could no way concurre in the act? *Matt.* 9. *Mark.* 5. *Luk.* 8. There he raiſed the Archiſynagogues daughter. *Luk.* 7. There he raiſeth the widowes ſon at *Naim*; then Saint *John* the 11 he raiſeth up *Lazarus*; for the firſt of theſe, his very office gives credit to the Teſtimony; for the ſecond he was then carrying to his grave; look how many attended the Corps, or did inhabite in the way, ſo many were witneſſes of his raiſing again; for the third which was *Lazarus*, he was laid ſome dayes and ſome nights in the grave; ſurely the Sun and the Moon, which cauſe the day and night, muſt needs teſtifie the truth of his death; and himſelf for many yeers after, might aſſure us of his riſing again.

Raiſing the dead, the greateſt of miracles.

Hereunto you may adde the manner of his own death, what ſpeed was made; how was the courſe of Juſtice precipitated, that in one morning he ſhould be Apprehended, Accuſed, Examined, Whipped, Scourged, Condemned, Expoſed to all Contempts, with his Crown of Thorns, carry his own Croſs, and at noone be crucified, that there he ſhould be nayled for the ſpace of three houres; and though his enemies had no power to break his bones, according to the propheſie, as they did the malefactors, yet what was more (for that life did not conſiſt in the breaking of bones) they gave him a wound through the ſide into the heart; as may appear, becauſe there iſſued forth Bloud and Water, which are not ſo uſually found in the body, but only in the parts neareſt the heart; for that the exceſſive heat there diſſolves the bloud into the firſt elements; and thence you have water, and this water makes recompence, by cooling, and refreſhing the heat; ſo by a providence they mutually help each other; and this bloud and water, did ſerve for the inſtitution of our Sacraments.

The raſhneſs and haſte, uſed in Chriſt's condemnation.

Being dead he was buryed in a new Sepulcher, as he was conceived in a Virgins wombe, leſt they might ſay, that ſome other dead body had riſen; a great Stone was rowled over the Sepulcher, becauſe himſelf had propheſied, that he would riſe again the third day; watch and ward was kept about the Sepulcher, as to prevent his Diſciples from coming thither to ſteal away his body; ſo if it had been poſſible to hinder his reſurrection, but being riſen again, he did converſe with his Diſciples for forty dayes; and then by his own power, he aſcended up into heaven, in the ſight of many thouſands; and becauſe the eyes of men might faile, and that ſome might conceive, that his aſcenſion was onely out of ſight and no further; therefore the Angels came down to teſtifie the truth of his aſcenſion into heaven; and according to Chriſts command, the Apoſtles continued at Jeruſalem, there to receive the Holy Ghoſt, who at the day and appointed

The wonders in Chriſts reſurrection:

appointed time came down in a miraculous manner, in fiery cloven Tongues, and wrought wonderful effects upon the Apoſtles, not onely in their inward ſanctifying their gift of Tongues, and power of working Miracles, all foretold, that as before his birth there were many preparatives for his coming, ſo after his death the ſubſequent ſigns and wonders might give teſtimony to the forerunning Miracles, and the truth of the Doctrine confirmed by them.

Now at length to draw to a period, as S. *John* begins his Goſpel with the eternal generation of Chriſt, wherein is implied the great myſtery of the Trinity, ſo my ſelf having ſhewed the doctrine of the Church, and having a little expreſſed the myſtery, and thereby giving ſatisfaction to mans natural reaſon, though reaſon could not comprehend it; and having in the laſt place produced many miracles above natural power, to confirm myſteries above natural knowledg. As I began with the begining of S. *John*, ſo I will end with the concluſion of S. *Johns* Goſpel, as you ſhall finde in his laſt Chapter, the laſt verſe; the words are theſe, *And there are alſo many other things which Jeſus did, the which if they ſhould be written every one, I ſuppoſe that even the world it ſelf could not contain the books that ſhould be written.* Some may conceive this ſpeech to be a figure or metaphor of an high tranſcendent quality; but I ſuppoſe it may be exactly and literally underſtood in this ſenſe, that ſeeing the natural world is but a book, and that in every creature, or rather in every punctilio of the creature, as in every letter, word and ſyllable we reade Gods Wiſdom, Mercy, Power, Providence, &c. If hereunto you will adde Chriſts Miracles, which were above Nature, and did preſuppoſe Nature, as being done in natural bodies, and though not offering violence to Nature, yet being far above the reach and power of Nature, and therefore therein Nature did ſeem to ſuffer. Seeing this ſupernatural power is much above Nature, ſurely it may be truly ſaid, That the natural world cannot contain thoſe books which might be written of Chriſts ſupernatural power, for they include Nature, they exceed Nature, they are over and above Nature; and therefore ſomething muſt remain, which the natural world cannot contain. And this ſhall ſerve to have ſpoken of the great myſtery of the moſt holy, bleſſed, and undivided Trinity.

How the Text of S. John may be underſtood.

Thus I hope in God I have given ſatisfaction to mans Reaſon; in this great Myſtery of the Trinity, that God never did nor could ſubſiſt one minute without the knowledge of himſelf, and love of himſelf, which being the acts and exerciſe of his Underſtanding and his Will, being inward and in the Deity, and from all eternity, they can be no leſs then God himſelf, for there is no accident in God, there is nothing in God but God. Yet theſe being produced by the Underſtanding and the Will, needs they muſt have ſuch a difference between themſelves, as to make ſeveral perſons in the Deity, which is not ſo with the reſt of Gods Attributes, for they

they look outwardly upon his works, and therefore onely produce the creatures: And though the bleſſed Trinity do infinitely exceed mans capacity, yet doth it no more exceed, then all the reſt of Gods Attributes do; for they are all above reaſon, beyond reaſon, and infinitely tranſcending reaſon, but no way contrary to reaſon, and therefore they are the objects of our faith, in reſpect of Gods knowledge revealed, and they are the objects of our admiration, in reſpect of our own natural ignorance. And ſo to conclude, Perſons being ſuppoſed in the Deity, here is one ſtep and degree towards the Incarnation, for now we may with more confidence lay hold on a Perſon in the Deity, and cloth him with our nature and our fleſh.

Sanctæ & individuæ Trinitati ſit omnis honor & gloria. Amen.

The

The Wonderful Incarnation.

AFter the bleſſed Trinity, I now come to the wonderful Incarnation; where I ſhall likewiſe ſpeak ſome things by way of Introduction. And here I muſt firſt enter a caveat, or a ſolemn proteſtation. Though I do examine theſe myſteries by natural Reaſon, I confeſs they are far tranſcending Reaſon, above Reaſon, beyond the reach of Reaſon; yet are they no way contrary to Reaſon, nor oppoſite to Gods Attributes or Actions, whereby they might ſeem improbable, much leſs impoſſible: for I confeſs that Reaſon is ſo powerful in man, that it ſerves him for his guide and conductor, as in his natural and civil actions, ſo partly in his Religion; for all the Moral Law, which is a great part of Religion, is much ſquared out by natural Reaſon: and it ſerves as a ground-work or foundation whereupon Religion is built, and which makes a man capable of Religion: for if he had onely ſenſe, then he ſhould be altogether ſenſleſs, and without any feeling of Religion. It ſerves likewiſe as a ladder or ſtairs to aſcend by degrees, from the Creatures to the Creator; for whatſoever is good or commendable in them, adde an Infinity thereunto, and then you may ſafely faſten it on their Maker. Suppoſe the beauty or power of the Creatures, if to their ſmall meaſure, you will adde an infinity, then you make them the Prerogatives of God, who is moſt beautiful, moſt powerful, &c. and even the ſmall meaſure in the Creatures, tends chiefly, and principally redounds to the honour and praiſe of the Maker. Thus ſeveral wayes Reaſon plays the handmaid to Religion, and though the myſteries of Religion far tranſcend, yet they offer no violence, nor any way contradict the grounds and principles of Reaſon, but both may together conſiſt; yea they further each other, and give mutual Teſtimonies to each other: for natural Reaſon ſeeing the bounds of the Natural world, it acknowledgeth a ſupernatural world, to which it can conduce nothing, but wonder, aſtoniſhment, and admiration,

The great uſe of Reaſon in Religion.

Reaſon an handmaid to Religion.

and in defect of our knowledge, Reaſon gives way unto faith, and thence infers a neceſſity of grace, to ſow the ſeeds of this ſupernatural faith in our natural hearts. If mans condition were wholly above Reaſon, ſuppoſe Angelical, then he ſhould have his Religion altogether by infuſion, without any rational diſcourſe, but being ſuch as it is, ſurely both his Reaſon and his Senſes muſt concur in his Religion, his Reaſon to ſtrengthen his Faith (having firſt received ſatisfaction in her ſelf) then his ſenſes muſt joyn in the ſervice of Religion, as memorials to his Reaſon, to ſtir up and increaſe his devotion, and for the honor of Gods worſhip and ſervice, that God might be ſerved like a God, with all decent Ceremonies, with all rich and coſtly Ornaments, while our Sectaries, out of their ſacrilegious ends, (though otherwiſe under the colour of Idolatry) abandoning theſe, they do indeed rob God of a great part of his honor, though with the Jews they do not murther Chriſt, yet they can be content to ſhare in his garments, to make him poor and naked, and both his ſervants and ſervice contemptible.

Reaſon and ſenſe muſt join in Gods ſervice.

Thus is my intent to give ſatisfaction to Reaſon in the myſteries, onely I love to diſtruſt my ſelf, and therefore on my bare knees I do humbly deſire God in his mercy, to grant, that I may not offend in prying too far into the ſecrets of God, they are above my reach, capacity and apprehenſion, onely ſo far forth as God hath revealed them, for his honor, and for the ſtrengthning of our faith, I hope I may explain them, and therefore here I fall down in humility, proſtrate my ſelf, and humbly adore thoſe great bleſſed Myſteries, *The ineffable Trinity*, *The wonderful Incarnation*, which God hath revealed, the Church hath received, whereof in our Baptiſm we make our profeſſion; and God grant that we may all live and die in the true faith of Gods holy Catholick and Apoſtolick Church, without which there neither is, nor can be any ſalvation.

Myſteries are to be adored, not curiouſly to be ſearched into.

See how credible things are in Religion, as God created all things of nothing, and is the firſt Efficient Cauſe; ſo undoubtedly he muſt be the final Cauſe, to whom all things are directed: for being the moſt excellent good, he cannot ſo deprive himſelf, but he muſt be the end of all. Thus all things tend to his glory. And as God hath done ſo much for the Creatures, to make them of nothing, to preſerve them from falling to nothing, to give them whatſoever is neceſſary or convenient for their beeing, no doubt but God will expect ſomething from the Creatures, that according to their abilities they ſhould in ſome ſort expreſs their thankfulneſs. Thus the Sun, the Moon, and the Stars, do move as God firſt appointed them, they do not alter their courſe, they neither haſten nor ſlacken their motion: ſo it is with the Elements and dumb Creatures, they follow the courſe of their nature, according to that path wherein they were firſt put, they ſtill keep their way, and do not offend; and as from God they have their beeing and protection, ſo there is due from them unto God, a thankfulneſs in the

What God requires of the Creatures.

the acknowledging, and an obedience for their ſubmiſſion.

This is the general caſe of all Creatures, ſuch as are here regulated by Nature, they cannot offend, nor do otherwiſe then they do, but it hath pleaſed God to make ſome ſpiritual Creatures, and to them he hath given a Free-will, a liberty in the choice of their own actions, and ſo hath left it in their own power, either to ſtand with the help and aſſiſtance of his grace, or otherwiſe to fall and to tranſgreſs, being left to themſelves, and God onely permitting them. This liberty of will was an excellent gift, for thereby it lay in their power, to confirm and ſettle what they had in being, and farther to improve their condition, and to enlarge their happineſs in a greater meaſure; but ſo it fell out, that it was the occaſion of their fall and ruine.

God gave ſome creatures liberty of will.

And firſt to inſiſt in the Angels, who were Gods firſt Creatures, and more ſpiritual then man, ſome of them ſtood, and became Angels of light, and were confirmed in their happineſs, and had ſome further and more honorable imployment in Gods ſervice, which did adde to the dignity of their condition, but many of them, chooſing the worſer part, fell of themſelves, and their ſin was Pride and Preſumption, being made of nothing, yet they diſliked their condition, wherein they were created, and began to conceive aſpiring thoughts of exalting themſelves above their condition, though they were the firſt created, and had great honor and dignity, according to their Birthright. And this they attempted even againſt God, in deſpight of God, who made them of nothing, and from whom they held in courteſie what they had, and in whoſe power it lay, every minute to deſtroy them; yet did they oppoſe God, and fain would ſubſiſt of themſelves without God, which was in effect to equal themſelves to God, and to enter upon Gods Throne: therefore were they juſtly caſt down, and became the moſt accurſed, and had the moſt wicked imployment, *in tormenting others, to be tormented themſelves.* All this Scripture relates; and by their puniſhment, it is made moſt credible, the work of Creation, is a work of mercy, for thereby God imparts himſelf, and if any puniſhment do befal the Creatures, it argues their ſin and tranſgreſſion in deſerving it. For in the creation of the world, there is no mention made of Hell, or of Torments, theſe it ſhould ſeem are of a later edition, and came in with the ill husbandman, who after the ſowing of good corn, ſows his own cockles and tares: and ſome conceive Hell to be in the Centre of the earth, as if God had found out a nook in the fartheſt diſtance from himſelf, to make it a Priſon, or a houſe of Correction, and a place of torments for ſuch as are damned.

The fall of the Angels.

Whether to ſupply the number of Gods Elect, in lieu of thoſe Angels that fell, or whether out of the goodneſs of God, to ſhew the greatneſs and excellency of the work of Creation, in the variety of his Creatures (which I rather conceive) it pleaſed God to create man not altoge-

ther ſo ſpirituall as Angels; but to conſiſt alike, both of the corporeall, and incorporeall world, as a *medium* between both, and therefore partakes of both; thus it is in the contiguous Elements; the water partakes with the aire, partakes with the earth; with the aire, in reſpect of moyſture, and thinneſs; with the earth, in reſpect of coldneſs and weight: ſo the Moon which is the loweſt Star, and neereſt the earth, it partakes with the ſublunary bodies, as it is alwayes increaſing or decreaſing, and daily changing her countenance; but as ſhe doth ſtill return the ſame, and hath brightneſs and light, and a wonderfull operation upon theſe inferiour bodies; therein ſhe partakes with the reſt of the Stars, appearing glorious in the firmament; and ſuch I conceive to be the ſtate of man, who is a middle Creature, and partakes with the Beaſts, in reſpect of his nouriſhment and ſenſe; and partakes with the Angels, in reſpect of his intellectuals and freewill; there muſt be then in man, a knowledge anſwerable to his condition, it muſt ariſe from ſenſe, or at leaſt propoſed in a ſenſible way, then doth his underſtanding elevate it, and put it into a ſpirituall habite; and thus is the knowledge of man, neither wholly plunged or drowned in ſenſe, nor yet ſo refined as that it becomes wholly ſpirituall; and this I take to be no little hinderance, and impediment in our knowledge of heavenly things, wherein ſenſe ſhould wholly be abandoned, and our intellectuals carry the ſway, and over-rule ſenſe; we muſt therefore as farre as we can, lay aſide ſenſe, and wholly intend intellectuals: ſo for the freedom of mans will, which is not to be inticed with the pleaſures, ſurfets, and riots of the fleſh, or of ſenſe; but rather to be moderated by the rule of reaſon, and by divine precept, to be obedient to the ſpirit.

Man is a middle Creature, between Angels and Beaſts.

Thus in reſpect of the liberty of will, it pleaſed God to take the ſame courſe with man, as he did with the Angels, to make triall of his obedience; and man followed the ill example of the Angels in tranſgreſſing Gods Lawes; only with this difference, that the ſin of the Angels was greater then mans. Firſt, becauſe the Angels had greater graces and intellectuals then man; and therefore they might have better prevented, and conſequently their offence was greater in the tranſgreſſion of Gods Law. Secondly, their ſins were ſpirituall, as Pride and Preſumption, which ſtand more in oppoſition to God; and are more hatefull unto him, then carnall ſins of Gluttony. Thirdly, the Angels were neither outwardly nor inwardly tempted, whereas man was both outwardly tempted by the Angels that fell, and inwardly by the concupiſcence, and appetite of his own fleſh, and that cunningly by degrees; firſt the weaker veſſell the woman is tempted; now God did not forbid the woman; and ſhe might be ignorant of Gods command; the woman whom God gave to man for his helper, ſhe tempts her husband; and, there being between them all the bonds of love, he could not but make a conſcience to ſuſpect the wife of

The Angels ſin, was greater then Mans.

of his own bosom, flesh of his own flesh, and bone of his own bones; so he might conceive, that as God had given him all the fruits of the earth (one Tree only excepted) so now as an addition, his wife procured this Tree of knowledge, as part of her Portion.

The flesh prevailed in man.

That God should put man to a tryall, we must not call him to an account, how shall the Vessell say to the Potter, Why mad'st thou me thus? this seems very reasonable and just, that as God hath given all unto man, so God should require something from man; namely, his thankfulness and obedience, and that it should be in such a kinde; alas, all is as nothing in respect of God; but the triall in effect, was only an instance, whether man could adhere to the flesh, or the spirit? especially God forbidding the fruit, and man making choyce of the flesh, he therefore became liable to the miseries of the flesh; which as it is composed of earth, so in a naturall course it is to be dissolved into earth; and so man becomes lyable to death.

God used means.

That the forbidden fruit should be the Tree of knowledge; how many fruits and plants are there, which upon an instant intoxicate the brain, and bereave man of understanding? then why may not other fruits and plants, refresh the understanding, and by generating good spirits inlighten it, and quicken the apprehension? is there not an Eye-bright which serves in stead of Spectacles to clear the sight? Hereunto you must adde Gods speciall appointment, and ordinance; who as he can do all things without means, so he may do all things with meanes, according to his own good will and pleasure.

What sins could not be in the infancy of the world.

Thus all things are most rationall, and stand with the grounds of wisdom, though they may seem otherwise to the Socinian, who may be here convinced by his own reason; for as a memoriall and a remarkable token, and relique thereof, this sin of our first Parents hath wrought upon their posterity, for whole mankinde in succession runs in the same pathes; there is not a man in the world, but offends in carnall sins, either by abusing Gods Creatures to his luxury and riot, not taking them in moderation; or in generall, that the flesh is not obedient to the spirit; so together with the sin, and our originall corruption, (which we derive from our Parents) the flesh holds on the same course in opposing; and usually prevailing against the spirit, notwithstanding Gods Law to the contrary. If you think it strange, that the sin had not been some greater sin, consider the infancy of the world; here were no houses to be blown up with Gunpowder; here could be no publick Massacres, nor private assasines; here was no place for oppression, or injustice; here were no Infants, or Orphans to be plundered; no Churches to be demolished, or sacriledge to be practised; here could be no adultery or incest; here could be no poysoning, no treachery, no perjury; there could be no Atheism, or infidelity; God had newly created them, and as yet the world was unpeopled; onely there was the

breach of Gods command, in taking the pleasure of a delicious fruit; and thereby the flesh prevailing against the spirit.

The Devill tempts man.

In this triall of mans obedience the same cursed Angel, who was his own destruction, being now forsaken of God he became desperate; and whether out of his hatred to God, or his envy to man, he begins to tempt and seduce man; and not appearing in his own shape, for then he might have easily been discovered; he takes upon him the shape of a serpent; and inticeth the weaker vessel, the woman to break that only commandement, which God had prescribed; this was done in the infancy of the Creation, when *Adam* and *Eve* might happily be ignorant, whether the rest of the Creatures were rationall or irrationall? whether they were dumbe, or spake a language? they might see that their works, and all their naturall actions were very agreeable to reason; and the Creatures having all the instruments of speech, why might they not be supposed to have the free use, and exercise of speech, as well as man? and for other things, they could speak nothing by their own experience; we have heard of Monsters of men, whom by their shape and form, you could hardly know to be men; yet had they the use of reason. There was a Fish taken in the time of *Hen.* 2. so like a man, that Fishermen were mistaken, and did conceive him to be a man indeed; certainly without triall and experience, which our first Parents could not have so immediately upon the Creation, it was easie for them to mistake: I should never believe that Parots and Pyes should speak so distinctly, were it not that I find it by proofe.

The punishment of mans sin was small.

But not to trouble you with every circumstance, the Angels did sin spiritually in their pride and presumption (sins spirituall answerable to their condition) as they are wholly spirits; Man subsisting of flesh, sinned carnally in tasting the forbidden fruit; and therein his flesh prevailed over his reason in breaking Gods command: only some of the Angels sinned, and they were punished accordingly; but the first Parents of Mankinde sinned, and in them according to the course of our own ordinary justice, their whole race and posterity was to suffer; but the punishment was small, for they had the benefit of repentance, whereby they might not only have remission; but likewise through the Mercies of God, and the Merits of Christ, they might attain a greater degree of happines, then was at first allotted unto them: And for that punishment of death, which God enacted by a Statute Law, *Statutum est hominibus semel mori*, alas it is but the transition to a better world, whereby we take the possession of that, whereof we are not now so capable; and therefore it should be a great part of our desires, *Cupio dissolvi & esse cum Christo.*

Thus after the fall of Angels, God having given the like freedom of will unto man, it pleased God likewise to make tryall of his obedience in giving him the free use of all the rest of his Creatures, only forbidding one

fruit

fruit, *the Tree of knowledge*, which might be ſeen, but not taſted; whereby might appear, whether Gods command, or mans inordinate appetite, were the more powerfull in man? or whether man ſubſiſting of fleſh, and ſpirit, which of theſe ſhould be predominant? whether man being placed between the bleſſed Angels, and dumbe Beaſts, ſhould by his abſtinency and conformity to God, draw neerer to the Angelicall ſtate, and become more ſpirituall? or by his carnall uncleanneſs, giving way to his appetite, and gluttony, he ſhould fall down to the ſenſuality of Beaſts? that whatſoever he luſted after, he ſhould not deny himſelf, what his own eyes, and his carnall concupiſcence ſhould offer unto him, he ſhould greedily imbrace it; and thus by the taſting of the forbidden fruit, which the Socinians conceive to be but a ſmall offence, there is implyed the great oppoſition between the fleſh and the ſpirit.

Now for the truth and demonſtration, that man did offend, it ſhall appear by the puniſhment; for I have already proved by undenyable arguments, that man is fallen from his firſt integrity, and perfection; and that the ſtate of the world is much changed and altered, ſince the Creation; that many things have, and do daily befall man, which can be no leſs, then the puniſhments of ſin, and the juſt effects of Gods vengeance; that man himſelf by his fearfulneſs and naturall uncleanneſs, ſeemes to acknowledge a guilty conſcience, and himſelf to be juſtly condemned. This I have already proved; and I ſet forth a Book to that purpoſe about 40 years ſince: the Title of the Book is, *The fall of man, or the fall of Adam from Paradiſe, proved by naturall reaſon*, wherein I do not only give ſatisfaction to reaſon; but I do plainly evince it by many naturall proofs; I confeſs I cannot do the like for other myſteries, but only for that alone, becauſe it comes neater our naturall ſtate and condition, while other myſteries are far above our reach, and concern the ſtate of another world; but the fall and corruption of Nature muſt manifeſtly, and demonſtratively appear in the effects and puniſhment of ſin; and therein the ground and foundation of Socinianiſm, is utterly diſſolved; and though ſince that time, many of their Books have been vented, and publiſhed; yet I never heard that the ſcope and intent of that Book, was ever ſo much as queſtioned; which I am ready ſtill to make good, and to juſtifie now in my old age, though my ſtrength, memory, and intellectuals do a little faile me, I thank God for it.

My book of the fall of man.

Man being fallen from his firſt integrity, as God would not utterly deſtroy him, ſo neither would he ſuffer him to continue in a ſinfull ſtate and condition: look what diſtance there is between heaven and earth, between life and death; ſuch and ſo great is the diſtance and oppoſition between corrupted nature and grace, therefore needs there muſt be a regeneration, and a redemption of man; but whether this ſhould be done without means, only by Gods omnipotency, as was the act of Creation, therein we

we doubt; it is true, that in the Creation no means could be uſed, (for then there was nothing but God) yet notwithſtanding in the Creation it ſelf as ſoon as God had created the confuſed maſs of the heavens and the earth out of nothing; then immediately he uſeth this generall maſs, as a means for producing particulars, *Producat terra herbam virentem, producant aquæ reptile*, and that light which was created the firſt day, did ſerve to make the Sun and the Stars the fourth day; and in the conſtituted courſe of nature, there is nothing done without meanes, the ſap and fatneſs of the earth, together with the Sunſhine, and influence of the heavens, (God appointing, protecting, concurring, and bleſſing his own means) ſerve for our fruitfulneſs, and to continue nature in her own kind: Thus in Religion, God hath inſtituted Sacraments and Rites; then certainly the ſame God, who is ever ſo conſtant in the uniformity of his works (for that he doth ever make choyce of the beſt; and therefore is not uncertain, or wavering in the conſtancy of his own reſolutions) he would uſe means in the work of mans redemption, as well as in the preſervation of the world; for God out of his infinit love, deſiring to impart himſelf, as he gives a beeing, whereby Creatures made of nothing, may together ſubſiſt with himſelf; ſo they ſubſiſting to honour them the more, he refuſeth not their help, but uſeth them as means, that they ſhould together cooperate with himſelf. Thus in all naturall works God uſeth meanes, and why not in ſupernaturals? it is moſt credible, that the ſame wiſe God obſerves the ſame wiſe courſe, for the effecting of his own will; nor can this diſparage God, for the means are none other, but ſuch as God himſelf doth appoint; thus is God the beginning, the end, and the meanes, that God may be all in all.

God doth ever uſe meanes.

Thus it appears, that meanes muſt be uſed to purchaſe our redemption (i. e.) that a price or ranſome muſt be paid for our ſin, but where ſhould we procure this ranſom? if we have it not of our own, where ſhall we borrow it? who will be bound for us, or become our ſurety? it is true that God hath locked up in the bowels of the earth (as it were in Natures coffers) great treaſures of Gold, Silver, precious Stones, Minerals; and theſe ſerve to make our Coyn, which carries the price of all things; whereby theſe worldly commodities are bought, and ſold in the Market; and theſe will ſerve to pay for the ranſom of Princes, or to corrupt Magiſtrates, and to buy their conſciences; or for any other worldly or ſiniſter imployment: and anſwerable hereunto, God hath his coyn in the materiall heavens; his Golden Sun, his Silver Moon; and as the Chimiſts obſerve, there is not a Planet, which hath not a ſpeciall influence upon ſome Metalls. Thus do Gods treaſures in the heavens cauſe the generation of ours in the bowels of the earth; but alas, all theſe are temporary, the ruſt doth conſume them; and therefore they are not currant mony to purchaſe eternity; neither yet do they ſerve in the exchange, and remiſſion of ſins.

The treaſures of Nature.

After

Vegetatives.

After the Metals, we will conſider the Vegetatives, the beauty, and ſweetneſs of fair and delicious flowers; the odoriferous, and aromaticall fruits, the pretious drugs, and all whatſoever elſe the earth doth afford; theſe may very well be Natures incenſe, or ſacrifice to God; but alaſs, their odours do vaniſh, like vapours; and cannot waſh away the ſpots, and cleanſe the uncleanneſs of ſin.

After the Vegetatives, we come to the Beaſts, ſuch as have motion and ſenſe; and in them by their ſlaughter and ſacrifice in the Moſaicall Law, we finde the juſt deſerts, and rewards of our ſin, that *death is the wages of ſin*; ſo that God in the Law, did inſtitute ſacrifices to betoken the truth of things to ſucceed; for it appears that the ſpots and ſtaines of ſin have ſo far defiled, and made ſuch a deep impreſſion in man, that they cannot be waſhed away, but by the effuſion of bloud, *it is blond and blond only, that muſt ſerve to ſcoure them.*

Man alone not ſufficient to ſatisfie for ſin.

From beaſts come we to Man, for whom the whole world was created, and in whom the whole world did tranſgreſs; and having now found out the principall party, we muſt lay hold on him, he is our Priſoner; and untill we proceed firſt againſt him, we cannot touch upon the acceſſaries, *death being the wages of ſin*, therefore man muſt dye: but ſeeing the ſin was of infinite malignity, as being committed againſt an infinite Majeſty, it requires either an infinite price and ranſom, or an infinite puniſhment and ſatisfaction: therefore the death of poor ſilly man alone cannot ſuffice, though we muſt take it in part of payment, yet it cannot diſcharge the whole debt.

God and man muſt joyn in ſatisfying for ſin.

We muſt then aſcend higher, and if meanes be uſed in the redemption of man, as it is a work of the higheſt nature, ſo needs it muſt have the moſt excellent meanes. This whole world is ſublunary, and ſerves for our inferiour uſes, to cloth the back, and to fill the belly; it cannot reach ſo high as the heavens, or the work of our redemption; the Angels are only our gardians, they attend and aſſiſt us; and being ſo meanly miniſteriall, it were high preſumption to make them our redeemers; for they cannot be ſufficiently thankfull for their own beeing, much leſs are they able to ſatisfie for the ſin of others; which ſin being infinite, requires an infinite ſatisfaction; and therefore none but God alone can ſuffice, for in juſtice there muſt be a proportion between the offence, and the puniſhment; but if the puniſhment ſhould be infinite, either in the torments, or in the continuance, then there were no place for Mercy, but it ſhould be wholly excluded, which being one of Gods attributes, it muſt ever ſubſiſt; therefore it was neceſſary, that ſome infinite Perſon ſhould ſuffer; and ſeeing that the work of Redemption is far greater then the work of Creation; and therefore we call the time, *Hebdomada major*, for in the Creation there was no reſiſtance of Gods Power (for there was nothing) but in the work of redemption, our ſins ſtand in oppoſition, and thereby hinder

Gods action; and therefore God is pleaſed not to uſe any of thoſe generall atributes, which performed the work of the Creation, as the omnipotency in making, the providence in preſerving, the juſtice in puniſhing; but a Perſon in the Deity muſt be ingaged, and the more to intereſt him, in the cauſe, and the more for the ſatisfaction of juſtice; there muſt be an Hypoſtaticall union of the Godhead and Manhood in one Perſon, whereby the weakneſs, and guiltineſs of man ſupported by the power, and al-ſufficiency of the Godhead, might make a full ſatisfaction for ſin; and though it be not agreeable to juſtice, that an innocent ſhould dye for the nocent, yet by the free oblation of himſelf it ſeems very reaſonable and juſt; and thereby he *becomes a true reall propitiatory ſacrifice* for the ſins of the whole world; and as man uſing means under God, repentance and ſorrow for ſin, laying hold on Gods Mercies in Chriſt, ſhall receive the full benefit, ſo I doubt not but the curſed Angels, the very Devils themſelves, may finde ſome mitigation of puniſhment, even by Chriſt's Paſſion; for God could infinitely increaſe their Torments, as their ſins have juſtly deſerved; and it is the mercy of God to binde them up in chaines, that they might not be permitted to do more miſchief, whereby they might further provoke and incurre Gods heavy wrath and vengeance againſt them; and that they are capable of ſome mercy, or at leaſt of ſome mitigation of puniſhment; they are Gods creatures, they partake of a ſpirituall nature; and are in the compaſs of Gods generall mercy, which may abundantly ſuffice all; and I do aſcribe all the mercies of God to Chriſt.

All Gods Mercies are by Chriſt.

Thus then for our redemption, no leſs then a Perſon in the Deity can ſuffice; and as this is neceſſary in reſpect of juſtice, which requires a due recompence; ſo in regard of the purchaſe, which is no leſs then the Kingdom of heaven, and a Crown of Glory; and therefore could be of no leſs undertaking, and performance, then of a Perſon in the Deity; and that it ſhould be the ſecond Perſon, becauſe he is the word, or the wiſdom of God; and the ſin was committed againſt the wiſdom of God, by taſting the Tree of knowledge; and though God be life in himſelf, & imparts life to all others, yet hereby he makes himſelf lyable to death without which there could be no ſatisfaction. Thus God becoming man, he is intereſſed in the cauſe; and ſo the Juſtice and Mercies of God are fully reconciled in Chriſt.

A Perſon in the Deity redeems us.

Thus the Incarnation being preſuppoſed, let us now conſider what inconveniency or diſparagement it may be, or rather what advantage, or prerogative, may thereby accrue to the Deity; and how all the creatures are thereby exalted and honoured, but man eſpecially is infinitely tyed to his thankfulneſs. For any diſhonor to the Deity, certainly there can be none at all; for the whole univerſe, in reſpect of God, is as nothing; and therefore what aſperſion may ariſe from the Creatures, and be caſt on the Deity,

Deity, it doth utterly vaniſh, and come to nothing. Thus the miſts, and ill vapours of the earth aſcend no higher, then the middle region of the aire; and there they are diſſolved into Showers, Storms, and Tempeſts, and ſo fall again to the earth: thus Blaſphemies and ſins done in contempt of God, yet no way faſten on God, or any way obſcure his honor, but thereby God takes occaſion in juſtice, to powre down his wrath and vengeance upon the tranſgreſſors. Thus God according to his own ubiquity is every where, and in every Creature, yet without the leaſt diſparagement to himſelf: as the Sun-beams or light, ſhining upon the moſt unclean and ſordid places, yet are thereby no way tainted, or infected; much leſs can the Godhead receive any blemiſh or ſtain from his Creatures. So there being no inconvenience, let us ſee what advantage, benefit and honor redounds to the Godhead by the Incarnation.

No diſhonor to God to be incarnate.

Firſt, we know, and our Fathers have told us, that the love of God towards man is infinite, but how ſhall this appear really and actually, if all the fruits of Gods love towards man, be finite, and ſo bounded? therefore it is requiſit, that ſome act of this infinite love might appear; this is done by an infinite bond, by an hypoſtaticall union of God with our nature; and this is ſuch a bond, as that God himſelf can do no more, he cannot come nearer man, then by uniting the two natures in one Perſon; and this we muſt truly confeſs to be the fruit, and plainly to demonſtrate Gods infinite love towards man.

Gods infinite love.

Secondly, we confeſs Gods omnipotency; but how ſhall this appear, unleſs there ſhould be ſome infinite Creature? It is true, that making muſt ſomething of nothing, there being an infinite diſtance, *à non ente ad ens*, it needs argue omnipotency; yet this is only in reſpect of the manner, but that Gods omnipotency might every way appear, it is neceſſary there ſhould be an infinite Creature: and here behold God and Man are united, and become one Chriſt, who is truly infinite, and omnipotent; and therefore doth every way confirm Gods omnipotency.

Gods omnipotency.

Thirdly, the Incarnation ſeems to adde ſome perfection to God, and to improve Gods knowledge: it is true, God knowes all the miſeries and ſorrowes of man, all his imperfections and weakneſs; but he knew them not in that manner as now he doth, for he knew them not by way of triall and experience in himſelf. The ſick patient, who feeles the ſmart, and ſorrow of his diſeaſe, may ſeem to have better knowledge then the Phyſitian, who hath it onely by ſpeculation; God himſelf had not that experimentall knowledge of mans condition, before he became man, and put on our nature, and in his own Perſon became ſubject to paſſion.

Gods experience.

Fourthly, to vindicate the Juſtice of God, for God requires no more of man, then what God performed to man. The Creation was done by the word of his mouth, *verbo virtutis ſuæ*, with the greateſt eaſe and facility,

Gods Paſſion.

cility, but what God requires of man, it is accompliſhed with ſorrow, labour and miſery, therefore here is no proportion. Now to ſtop the mouthes of blaſphemers, God himſelf hath taken up mans nature, thereby to make himſelf ſubject to paſſion, and ſo to perform more in his own perſon to man, then he requires of man, or that man can perform unto God, for that God died for man, but man dies for his own ſins.

The Mediator.

Fifthly, as God was the Creator of all things, the end and concluſion of all, ſo it was neceſſary, he ſhould be the Mediator and Redeemer of man; that ſo God might be all in all, the beginning, the means, and the end.

A new honor of God in his Title.

Sixthly, it was a great addition and increaſe of honor to God, which I prove by the Title which God aſſumes to himſelf: for whereas before he was called *The God of heaven and earth, The Lord of the Univerſe, The Maker and Creator of all things, The Lord God of Hoſts:* now he aſſumes another Title and ſtyle of honor, to be called *The God of Abraham, the God of Iſaac, the God of Jacob*, which is a more honorable ſtyle, then to be called *The God of heaven and earth*, ſeeing that he was then in their loins, who did infinitely exceed the whole Univerſe. And as this was his Title in the Old Teſtament, ſo in the New he is called more particularly *The Father of our Lord Jeſus Chriſt:* and this is Gods greateſt honor.

The dignity of the creatures by the incarnation.

Seventhly, and as theſe advantages and prerogatives accrue unto the Deity by the incarnation of Chriſt; ſo there are great priviledges which befal the Creatures, in having God to be one of their number and ſociety, for without this priviledge, the Creatures might have expoſtulated with God, that although they were made of nothing, yet ſtill in reſpect of God they were nothing. Now God is verity and truth, and therefore according to verity and truth, they were yet ſtill as nothing: See then how much God is diſparaged in the work of his Creation, that he ſhould create nothing of nothing: See how man and all the Creatures are become contemptible, for that in reſpect of God, *that is in verity and truth*, they are nothing, this were to abate their thankfulneſs to God, and to make them diſlike their condition; and man himſelf, though he may ſeem to boaſt of Gods love, that he was created according to Gods image, yet ſtill he diſcerns, that there is an infinite diſtance between God and man: but when as once God became man, and the Creator was made a Creature, this did not onely ſhorten the diſtance between both, but did indeed incorporate them, and made both Natures, God and Man, to be one Perſon, as if God ſhould deſcend from the Throne of his Majeſty, and come nearer the Creature, and ſtretch a hand out of the clouds, while poor man out of the duſt, raiſed by Gods grace, lifts up his hand of Faith and Hope, and while theſe two hands meet, and are joyned and coupled together, there becomes a perfect marriage, both are united in one Perſon, the

Deity

Deity puts on our weakneſs, and our manhood is clothed with Gods perfection: And thus is there a perfect union in the Perſon of Chriſt.

Eighthly, though the Creatures were made by God, yet ſtill it lies in Gods power to unmake them, and in every minute to reduce them to nothing, and ſome wicked men might a little diſtruſt God, but for the aſſurance of the continuance of Gods favors, God is become man, the Creator made a Creature, both Natures now faſtned and riveted together by an indiſſoluble knot of marriage, which can never be broken; and which ſerves as a great ingagement and aſſurance from God, to preſerve and continue his graces and bleſſings upon the works of his own hands, whereof we have a pledge or earneſt in Chriſt, perfect God and perfect Man, both Creator and Creature united in one Perſon, never to be ſeparated. So I hope it plainly appears, that as the Incarnation can be no diſhonor to God, ſo it tends to the great honor and ſettlement of the Creatures.

The Incarnation is a ſettlement to the creatures.

In ſpeaking of the bleſſed Trinity, I began with the beginning of S. *Johns* Goſpel. *In the beginning was the Word, and the Word was with God, and God was the Word.* Then for proof and aſſurance of this great myſtery, I ended with the end of S. *Johns* Goſpel, wherein he affirms, that *the world could not contain the books which might be written of Chriſts acts*; thereby intimating, that the works and miracles that Chriſt wrought above natural power, did moſt abundantly ſerve to confirm and juſtifie the works and myſteries which he taught above natural Reaſon. And now that I come to the Incarnation of Chriſt, where the inviſible God becomes viſible man, it is ſtrange how this our Apoſtle S. *John* alters his ſtyle: for in his firſt Epiſtle, *Chap.* 1. *ver.* 1. ſpeaking of God in our fleſh, he ſaith, *That which was from the beginning, which we have heard, which we have ſeen, which we have looked upon, and our hands have handled of the word of life:* So that he who ſpeaking of the Deity of Chriſt, like an Eagle ſoared aloft, as it were out of ſight, even beyond all humane reaſon and underſtanding, ſpeaking now of the Humanity of Chriſt, he deſcends ſo low, to make it more manifeſt and palpable, as he ſeems to fall beneath ſenſe, for that he calls all the ſenſes of man to witneſs, *which we have heard, which we have ſeen with our eyes, which we have looked upon, and our hands have handled:* and this in effect twice repeated, whereby we may be the more aſſured of the truth of his Manhood.

S. *John*'s teſtimony of the incarnation.

As there was an eternal generation of this Word according to the Godhead, ſo was there a Temporal birth of this Word in the fulneſs of time, according to his Manhood: for theſe two Myſteries, though very different in themſelves, yet are they both very wonderful. In the firſt you ſhall obſerve three Perſons in one Nature; in the ſecond you have three Natures in one Perſon; a Trinity of Perſons in a

Unity of Nature, and a Trinity of Natures in a Unity of Perſon, the Father, the Son, and the Spirit, three diſtinct, ſeveral, and real Perſons, yet all ſubſiſting in one undivided Eſſence of the Deity; the Fleſh, the Soul, and the Godhead, three diſtinct and ſeveral Natures, yet all ſubſiſting in one undivided Perſon of Chriſt.

The incarnation proceeds from Gods mercy.

How wonderful is the mercy of God, that whereas our Saviour the ſecond Perſon in Trinity was All-ſufficient and happy in himſelf, yet in commiſeration of man, man that had ſinned in the root, ſinned in the bud; when to our firſt-fathers guilt we had heaped up innumerable tranſgreſſions againſt the day of wrath, he took up our nature and infirmities to ſatisfie for our ſins, to offer up himſelf as a propitiatory Sacrifice to reconcile us to God: Men, Angels, and all other inferior created powers, cannot any way ſatisfie for the leaſt part of our guilt, as not being able to be ſufficiently thankful for their own being.

Sin is an infinite evil, as being committed againſt an Infinite Majeſty; and therefore in the exact ballance of Gods Juſtice, requires no leſs then an infinite Ranſom, or an infinite Puniſhment. Righteouſneſs and Juſtice pleaded againſt man, that our ſins were ſuch as could not ſtand with his integrity freely to pardon; Mercy and Peace put him in minde of his ancient love, that as he had freely created man, ſo now likewiſe in the bowels of compaſſion he ſhould freely intend the Redemption of man.

Gods Juſtice and Mercy reconciled in Chriſt.

And thus it was concluded in the High Court of Parliament in the higheſt Heavens, that God himſelf, Chriſt Jeſus the ſecond Perſon in Trinity, ſhould take our Nature upon him, that as every act of his proceeding from his Deity, the ſhedding of the leaſt drop of his blood, the trickling of one tear, the ſuffering of one ſtripe, the leaſt temptation, was of infinite value, of infinite eſtimation: ſo he alone was able to recompenſe for ſin. And thus it was fulfilled what was ſaid by the Prophet, *Mercy and Truth have met together, Righteouſneſs and Peace have kiſſed each other:* Here is the agreement, and thus is God and man reconciled, by the coming and Incarnation of our onely dear Lord and Saviour Chriſt Jeſus.

The occaſion of the ſin of Angels.

When I conſider the firſt ſin, the ſin of the Angels, I cannot conceive that ſuch excellent Creatures in their own kinde, underſtanding Natures, intelligent Spirits, ſhould attempt ſuch a foul offence againſt God, as to aſcend up to his Throne, to take upon them Gods Majeſty, were there not ſome probability, or likelihood to effect it. I cannot ſay, whether they had it by immediate infuſion from God, or to ſpeak after the manner of men, by ſome common fame or report, that the Creator and Creature ſhould be united in one Perſon; or whether by the excellency of their own knowledge, they did fitly gather, that as the Creation was a work of Gods infinite love, and as God was exiſtent in every creature, according to the infinite extent of his own nature; ſo undoubtedly as an effect of that infinite love, God ſhould tie unto himſelf ſome creature

creature by an infinite band, namely, by an hypoſtaticall union: And this their Conceit gave ſome way and occaſion to their pride and preſumption, as claiming and challenging that high prerogative, above other creatures, by virtue of their birthright. But herein did appear the overſight and ignorance of the Angels, for the creature was not to aſpire to the height and dignity of the Creator, but the Creator was to deſcend to the humility and baſeneſs of the creature; neither was God to be united to the Angelical nature (though otherwiſe higheſt in order and condition) but to deſcend lower, to give a more undoubted token of that infinite love, even to the humane Nature and Manhood, mans Nature being the Centre in the midſt of the Circumference, a little Microcoſm, in whom all the creatures are united: things ſenſible partake in his Body, the intelligent Spirits are combined in his Soul; and thus God taking the nature of man, ſits in the very midſt of his creatures, imparting himſelf infinitely to all, ſo far forth as it may well ſtand with the truth of his Godhead, and with the ſtate and condition of the creature.

Chriſt was not to take the nature of Angels.

But ſuppoſing the three Perſons in one Deity, why ſhould the *Word be made fleſh*, the Father and the Spirit excluded? Certainly, if we were to make choice of the Perſon, reaſon would inform us, that to be the natural ſon of man is more agreeable to the natural Son of God, then to the unbegotten Father, or to the proceeding Spirit: The manner of his double birth would teſtifie the ſame truth, begotten in the underſtanding of God from all eternity, conceived in the womb of a Virgin in the fulneſs of time. The nature of that ſin which was the firſt motive of this deſcent, ſeems to faſten a neceſſity upon the ſecond Perſon of the Trinity, it was a ſin againſt the wiſdom of God, the taſting of the Tree of Knowledge, *Eritis ſicut Dii ſcientes bonum & malum*; and therefore fit it was, to ſhew the large treaſures of Gods mercy and the ſtrictneſs of Gods Juſtice, that the ſame wiſdom offended, ſhould ſatisfie for the offence, *Fœlix culpa qua talem habuit Redemptorem*; where is the wrong? where is the injury, when the party offended ſhall ſatisfie? and therefore we will with humility retort Gods own words upon himſelf, who upon the fall of man could ſay, *Ecce Adam quaſi unus ex nobis*; ſo now upon the fall of God, that is, upon the deſcent of God, we will ſay, *Ecce Deus quaſi unus ex nobis.* If man loſe the image of God, as concerning Holineſs and Sanctity, wherein he was firſt created, nothing can reſtore this image, but that which gave the firſt impreſſion. If man cannot conform himſelf unto God, then for an upſhot and agreement between both, neceſſary it is that God ſhould conform himſelf unto man: Man loſt Gods image, God takes up mans image; and this was moſt competent to that Perſon in the holy Trinity, who as the Apoſtle deſcribes him to the *Hebrews*, was *Splendor gloriæ, & figura ſubſtantiæ Patris.*

Why the ſecond Perſon, rather then any other, ſhould be incarnate.

How Gods words are verified.

Obſerve, I beſeech you, the creation of man, being made of the earth,

God

The incarnation intimated in mans creation.

God breathed into his noſtrils the breath of life: Breath, if it were agreeable to Gods nature, yet certainly proceeding from an intelligent Spirit, it could not be bare breath, but neceſſarily it muſt be accompanied with ſome word, eſpecially conſidering, that in all other Creatures you ſhall finde the power of this word; for God ſpake the word, and they were created. But here this word is concealed, and therefore we may well ſuppoſe, that there is ſome myſtery concealed.

Behold then the firſt earneſt of his Incarnation, God intending a marriage between the Deity and the Humane Nature, he takes the body of man, as it were taking his wedding gloves, breathes in them, to extend them, to warm them, to fit them for himſelf, at length puts them on. Here now at length the word accompanies the breath, the breath made us living ſouls, the word ſhall make us quickning ſpirits; breath gave us a natural life, the word ſhall regenerate, and give a new birth: and thus by virtue of this breath, by virtue of this word, man hath a double root, the firſt *Adam*, and the ſecond *Adam*, taking ſap from both; he is *Arbor & arbor inverſa*, he hath a root downward, and a root upward, he treads upon the earth, and looks up towards heaven. And thus God, if ever intending the renewing of his Creatures, fit it was, that God ſhould there begin, where he did end: Man was the laſt work of the Creation, and therefore in man there muſt be the firſt beginning of renovation, *Incipiat ubi deſitum eſt*, it is a rule in all works, and here you ſhall finde it true by experience, the laſt work is firſt perfected, *For the Word was made fleſh.*

The firſt *Adam* and the ſecond *Adam.*

The great myſtery in Gods name.

But I would gladly demand of the Jews, who do not acknowledge theſe myſteries, either the Trinity, or the Incarnation, Why ſhould God be ſo careful and curious in giving himſelf a Name, a Name it is, therefore ordained to make a difference in a multitude, as many men of one kinde are diſtinguiſhed by their names: But the nature of God is one, as the Sun is but one, and therefore wants no name, but the name of his own kinde. Gods Name then, as it imports no difference in his nature, ſo it implies a diſtinction and difference of Perſons in that one nature of the Deity. This will better appear, if you pleaſe to conſider that great and ineffable Name of God, the Name of four letters: The firſt letter was *Jod, quod ſignificat principium*, and doth undoubtedly betoken the Perſon of the Father; The ſecond was *He, quod vivere ſignificat*, ſetting out the ſecond Perſon, as being life in himſelf, though life by participation, imparting life unto the Creatures, for *in him we live, we move, and have our being*, he is *the Way, the Truth, and the Life*; The third letter was *Van, quæ vim apud Hebræos habet Copulandi*, intimating the love of God proceeding from the Father and the Son, whereby the Father and the Son are united; The laſt letter it was the ſame with the ſecond letter, *He* twice repeated, *ut duas in filio fateamur naturas, & Dei & Hominis.*

And

And that you may conceive that this obſervation of the Name, proceeds not from mans fancy, and conjecture, I pray give me leave to bring another Example to this purpoſe.

When God had tied himſelf unto *Abraham*, as touching the promiſed ſeed, in token hereof it pleaſed God to change the name of *Abraham*, from *Abram* to *Abraham*, by the addition of a letter; ſo likewiſe of his wife, from *Sarai* to *Sarah*, by the ſubſtraction of a ſyllable, and the addition of a letter. Now you ſhall obſerve that this letter, which was added to both their names, it was indeed one and the ſame letter, and it was a letter of Gods own Name, the ſecond letter of his Name, that as the ſecond Perſon was to be united to the nature of *Abraham* and *Sarah*, ſo this letter given and received, might ſerve as a pledge or an earneſt to ſignifie that union. The name of *Abraham* changed.

Obſerve the phraſe and ſtyle of Scripture, *Verbum Domini venit ad Iſaiam, venit ad Prophetas*, &c. which form of ſpeech, to my underſtanding, cannot be ſo well juſtified, were it not that this word were a Perſon, and that ſome certain manner of coming were proper and peculiar to this Perſon. Why ſhould God ſpeak of himſelf after the manner and faſhion of men? I cannot diſallow the opinion of our Divines, that God ſpeaking to mans underſtanding, fit it was that he ſhould deſcend to mans capacity; but deſiring that truth in Gods words might altogether appear, I had rather apply them to an intended incarnation, then to admit a bare figure in Gods words, which happily to us might be ſome occaſion of error. Wherefore ſerve the groanings and cries of the Fathers, *Expectabo ſalutare tuum Domine, Mitte quem miſſurus es, Rorate Cœli deſuper, & nubes pluant juſtum. Utinam diſrumperes Cœlos & deſcenderes, Elevate portas principes & introibit Rex gloriæ*, &c. were not this Son to be born, this expected Meſſias, above the ſtate and condition of man? for by nature children ſhould rather boaſt of their Parents, ſhewing their honorable deſcent, pedegree and linage; but if the decrepit Parents, for many precedent ages, ſhall comfort themſelves in hope of this childe, as it is no natural courſe, ſo undoubtedly this childe muſt claim a higher birth then nature can afford him. Several preſages of Chriſts coming.

Let their own Prophets witneſs againſt them, I will now content my ſelf with two onely quotations, *Jer.* 33. 16. *In thoſe dayes ſhall Judah be ſaved, and Jeruſalem ſhall dwell ſafely, and he that ſhall call her, is the Lord our Righteouſneſs.* Iſa. 7. 14. *Behold, a Virgin ſhall conceive and bear a Son, and ſhe ſhall call his name Emmanuel, which is by interpretation, God with us.* Chriſts Godhead propheſied.

For that Temporal Kingdom which the Jews expect, I would gladly know, what contentment can the world yield, whereof their fathers were deſtitute; a rich, glorious, and beautiful Temple, the Land of Promiſe in poſſeſſion, a people multiplying above meaſure, made a terror to all A temporal Meſſias how improbable.

all Nations, Peace and Plenty within their walls, a wiſe and a juſt Law, Politick and good Governors, valiant and victorious Captains; and yet in thoſe dayes there was a continual expectation of the Meſſias, not to adde to their worldly pomp, but to eſtabliſh a higher Kingdom, the Kingdom of Grace and of Truth, which herein exceeds all earthly Monarchs, that it wants no outward Thrones nor Ceremonies to ſet forth his own greatneſs, but it appears glorious in baſeneſs, powerful in weakneſs, that ſo Gods immediate hand might better diſcover it ſelf, who *pulls down the mighty from their ſeat, and exalts the humble and meek.* Far be it that the coming of the Meſſias, the expectation of all Nations, ſhould only tend to worldly and tranſitory honours, which is but vanity of vanities, and cannot quench the moderate thirſt of the ſoul; neither is ſo befitting mans preſent ſtate and condition for this world, which we now inhabit, is but the place of our exile, a vale of miſery, a juſt puniſhment for our fathers diſobedience, and onely ſerves as an earneſt, or a paſſage to a farther happineſs. If Paradiſe were to be replanted on earth, God had never expelled man Paradiſe; yet let the Jews apply thoſe Promiſes of glory to the ſecond coming of Chriſt, his coming to Judgement, and there ſhall they finde them truly verified according to the letter, that not one tittle of the Law can miſcarry.

Chriſts coming to Judgment.

Thus having incountred with the Jews, I will now come to the Hypoſtatical Union of this Word with our fleſh: for Explication whereof, I do much commend the ſaying of a Father, *Nec inferiorem conſumpſit glorificatio, nec ſuperiorem minuit aſſumptio*, two diſtinct and ſeveral natures, the Godhead and Manhood, and yet the weakneſs and infirmities of man not ſwallowed up in the Majeſty of God, nor yet Gods Majeſty imbaſed or leſſened by the aſſumption of the Manhood, but both continue whole and entire, both make but one Perſon, Chriſt Jeſus, our dear and bleſſed Meſſias.

Two ſeveral Natures.

I will illuſtrate this with two ſimilitudes: God firſt appearing to *Moſes*, appeared in the form of fire in a bramble buſh, the fire not conſuming the buſh, nor the buſh obſcuring the fire, but both continuing whole and entire in their own nature. 2. Our Saviour is here ſtyled by the name of a *Word*: and in a word you ſhall obſerve theſe two parts; *Sonus*, a ſound, the eliſion of the air proceeding from the mouth, and poſſeſſing the ear; and likewiſe *Verbum*, a ſignificant word, carried by the Conduit-pipe of this ſound, and informing the underſtanding. The ſound proceeds from motion, and onely beats upon the ſenſitive part; the word taking his deſcent from reaſon, doth likewiſe ſpeak to the reaſonable ſoul, neither ſound nor word are confounded, neither ſound nor word can be ſeparated. I will not onely content my ſelf with bare ſimilitudes, but it ſhall further appear by a type. *Benjamin* had two names, from his mother he was called *Benoni*, that is, the ſon of ſorrow, the ſon of affliction;

Similitudes to ſet forth the hypoſtatical Union.

and

and from his father he took the name *Benjamin*, that is, the ſon of Strength, the ſon of Portitude and Courage. Make the application to Chriſt.

Now, for the poſſibility of this union of the Godhead with our Nature, doth not Reaſon inform us, That as Creatures have their condition from God, ſo it cannot ſtand with the ſame goodneſs of God, without great, and juſt occaſion, to alter and change their ſtate and propriety. See you not God in all his works, and yet the works ſtill continuing and ſubſiſting in their own kinde? Canſt thou conceive how all the contrary Elements ſhould be combined in one compound ſubject? Canſt thou underſtand how the body and ſoul are united, two diſtinct and ſeveral ſubſtances, of ſeveral kindes, the Spirit and the Fleſh, not neceſſarily depending upon each other, the ſoul having life, motion, action, exiſtency, without the help of the body, and the body likewiſe ſubſiſting in his own Elements, without the information of the ſoul? Then why ſhould it ſeem ſtrange or incredible, that the Godhead and Manhood ſhould be linked in one Perſon, ſince nothing is impoſſible to God, but that which implies a contradiction? The poſſibility of the Incarnation.

From this union of the word with our fleſh, neceſſary it is that the manhood of Chriſt ſhould receive all poſſible infuſion of grace, all poſſible perfection, which may be any way competent, or ſtand with the condition of a creature; and that in the firſt moment of this union, Chriſt increaſed in knowledge, but it was according to mans apparance and Judgement; for in his firſt conception, the manhood in the right of the Deity, contained in it ſelf all the treaſures of Gods wiſdom, the fulneſs of knowledge; which notwithſtanding by degrees, according to mans ſtate and condition, did manifeſt and diſcover themſelves. The conſequences of the Incarnation.

This band between both being indiſſoluble, which did well appear in the time of Chriſts (paſſion hough the ſoul and the body were ſeparated, yet the ſoul and the Deity were never divorc'd) and two diſtinct natures being knit together by this indiſſoluble bond, making but one perſon; hence it is, that there is a mutuall communication of attributes between both, and that without the breach of truth; mans weakneſs faſtned on the Deity, and Gods power aſcribed to mans infirmity, *Deus natus eſt, & paſſus eſt, homo fecit miracula, & captivam duxit captivitatem*, in this union nothing was wanting to Chriſt, which was neceſſary to mans nature, no imperfection redounding in Chriſt, whereof the nature of man might be priviledged, he was conceived without ſin, and therefore might well ſubſiſt without ſin, yet the puniſhment of ſin, of that originall ſin, *Morte morieris*, being tyed to our nature, by a Statute Law, *Statutum eſt hominibus ſemel mori*, if God takes up mans nature, he cannot be exempted from that penalty; though free from the ſin, yet lyable to the puniſhments as ſuſtaining the perſon of whole mankinde, and with his undeſerved puniſhment How the natures were united.

No ſickneſs could befall Chriſt.

niſhment, ſatisfying for all; but for our actuall tranſgreſſions, as he was likewiſe free from theſe ſins, ſo neither could the vengeance of God, due for thoſe particular ſins, ſeiſe upon Chriſt; no error in his underſtanding, no perverſeneſs in his will, no blemiſh in his body, nothing defective in his members, no ſickneſs could attach him, no leproſie infect him, and therefore the price of his innocent bloud, being of infinite value was made an infinite ranſome for ſin; and takes away the guilt, both of originall and of our actuall ſins; for he dyed for our ſins, and roſe again for our juſtification, and thus is the Word made fleſh; God is manifeſted in the fleſh, juſtified in the ſpirit, ſeen of the Angels, preached to the Gentiles, believed on in the world, and received up in glory.

The circumſtances of Chriſts Birth.

And now I come to the manner and circumſtances of Chriſts Birth and Nativity; not intending to ſpeak any more of the myſtery it ſelf. I wil only inſiſt in ſome very few outward circumſtances, not unlike our unskilful Hiſtorians, who ſometimes unacquainted with the ſecreſies of State, the cloſe carriage of buſineſs, and the inward affaires of kingdomes, are able notwithſtanding to diſcover many ſeverall circumſtances, and outward occurrences, whereby the judicious reader better conceives, then the Author could happily inform: ſo here for want of due knowledge, I will only acquaint you with the circumſtances, reſerving the myſterie it ſelf, to your godly and ſerious meditations; theſe circumſtances, I will divide according to the Schooles diviſion, *Antecedentia, concomitantia, ſubſequentia.*

The preparatives to his coming.

Firſt in the preparatives to his coming, I might be infinite in relating the ſeverall promiſes of God, as touching the ſeed of the woman; the Stock, Tribe, and Family, to which theſe promiſes were tyed and intayled; the truth of theſe promiſes, continued in many propheſies, acted out in Types, reſembled in figures, ſhadowed in parables, offered up in bloody ſacrifices; and in a word ſealed and confirmed unto us, in the whole ſcope and intent of the Law; from hence proceedeth ſuch a certain expectation of the Fathers, that in their infallible hope and aſſurance, they went ſo far, as to make his nuptiall Song, the Song of Songs, the Canticles, *as if they had been to be ſung*, on the day of his marriage; and in their deaths, that it might appear, that ſtill their hopes did ſurvive them. I will only inſtance in *Jacob*, *Expectabo ſalutare tuum Domine*, in token hereof, as it were making his laſt Will and Teſtament, bequeathing his ſoul unto God; he takes order for his Chriſtian buriall, layes a charge on his Son, to carry his dead body out of Egypt, as it were then going to Jeruſalem in Pilgrimage; that ſo, Chriſt at his coming, might tread upon his dead bones; and that he might for ever reſt near the place of his reſt, the holy Sepulcher.

The Gentiles.

Jacobs expectation.

The propheſies of Chriſt.

But I will here only make choyce of propheſies, for that it is ſaid that Chriſt before his coming, was *Aſſimilatus in manibus propheterum*, framed

ed out in wax, in the hands of the prophets: not unlike a custom of Princes, who intending to match with strangers, as it well beseemes their high condition, and stands with the policy of government State; having no opportunity upon all occasions, or suddenly to meet themselves; first they send their Ambassadors to treat of a marriage; and together with them, their own pictures, to move love and affection. So Christ intending to espouse himself to the Church, willing not personally to appear before the fulnes of time were accomplished; first sends out his prophets, who so lively and accurately describe him to the world, as that in his coming, we could not mistake either in his person, or in his condition; but if I should give way to all severall propheſies, I should prove infinite; How am I plunged with varieties, and over-laded with plenty, in this argument! I will only tye my self to some few propheſies, which point out the very instant time of his coming.

The coming of of *Ebah*.

Gen. 49. 10. The scepter shall not depart from *Judah*, nor a Lawgiver from between his feet, untill *Shiloh* come, and the people shall be gathered unto him; that this is meant by the *Messias* all confess; and it is manifest by the word *Shiloh*, which signifies the prince of peace; that the time is now accomplished it is apparent in *Herod*, who first succeeded, and put down their *Sanedrim* or councell house; consisting especially of the chosen men of the tribe of *Judah*, in so much that many of the Jewes, well perceiving that the time was now come; and knowing Gods promises to be certain and infallible, they began to acknowledge *Herod* for their *Messias*, as succeeding the tribe of Judah, in the government of that State; and from thence they are called *Herodians*, as they are mentioned in the *Acts* of the Apostles. Others seeing that all things were not accomplished in *Herod*, began to acknowledge *Vespasian* the Emperor for their *Messias*, as having the government of the Roman Empire; and pretending that he was descended by his Mothers side from the high Priest, and the tribe of *Judah*. A third sort seeing that all things were not accomplished in *Herod* or *Vespasian*, began presently to rebell, and stir up in Armes against their Prince and the *Romans*; as then expecting upon this occasion, that their *Messias* should manifest and discover himself; and at length recover their weak, decayed, and ruinated Monarchy. The best of them the high Priests, the Scribes, and the Levites sent to *John Baptist* to know, whether he were that expected *Messias* or not? as being privy and guilty to themselves that the time was now come for the approach of the *Messias*; How were these men deluded, when through pride and hardnes of heart, they went a whoring after their own inventions, expecting a Lord like, and a temporall *Messias*; and looking to the glory of this world, their eyes were dazelled; and they could not discern Majesty clothed in humility, power shadowed in weakness; our expected *Shiloh*, our deer and blessed *Messias* Christ Jesus; even at that time born of a Virgin, and laid in a Manger

Herodians.

Christ no temporall *Messias* as the Jewes expected.

The time of his comming.

The second Text of Scripture to prove the just time of his coming, is taken out of the ninth of *Daniels* Propheſie, whereby the number of weeks the time is deſcribed; ſo that by the exact computation of Chronologie, it cannot poſſibly betoken any other time, then the Birth and Nativity of our Saviour. The third Teſtimony is taken out of the ſecond of *Aggay* 7, *Yet a little while, and I will ſhake the heavens, and the earth, and the Sea, and the dry Land; and I will move all Nations, and the deſire of all nations ſhall come; and I will fill this houſe with glory, ſaith the Lord of Hoſts*, this could not happen at any other time, but in the dayes of our Saviour; and many hundred years are now paſt, wherein the Jewes have continued an ignominious, and deſolate people; a reproach to all Nations, their Temple deſtroyed, their Prieſthood aboliſhed, their Tribes confounded, their kingdom ruinated, and themſelves ſcattered, and diſperſed over the face of the whole earth; and therefore theſe things were then accompliſhed, at the Birth of our Saviour.

The manner of Chriſts comming.

For the manner of his coming, ſee how all other Propheſies do concurre with our Saviour, that he ſhould be born of a Virgin, *Eſay* 7. Born at *Bethelem*, *Mich.* 5. That then he ſhould come into the world, when there ſhould be an univerſall peace, for the greater propagation of Chriſtianity, *Eſay* 2. *Mich.* 4. *Zach.* 9. That *John Baptiſt* ſhould be his forerunner, and prepare the hearts of men by preaching repentance, *Mal:* 3. *Eſay* 40. that the Goſpell ſhould be preached to the poor, confirmed by Miracles, *Eſay* 35. and the 61. that poor, and yet as a King, he ſhould enter into *Jeruſalem*, *Zach.* 9. that the Gentiles ſhould be called, the Jewes rejected, *Iſa.* 49. and the 66. Alas, I ſhould be infinite, if I ſhould run over all ſeverall propheſies. Thus much in generall, there is not any one Action attributed to the *Meſſias* by the prophets, which is not moſt truly competent to Chriſt, all ſeverall Types are likewiſe accompliſhed; the brazen Serpent lift up in the wilderneſs, the paſchall Lambe ſlain in remembrance of their delivery from the bondage of Egypt, all other ſacrifices offered by the Prieſts, for the ſins of people: theſe and many other infinite are all fulfilled, in our dear and crucified Saviour. I ſhall not here need to ſpeak of their miracles, for they tending wholly to ſtrengthen, and confirm the truth of their Doctrine; their Doctrine being referred to Chriſtianity, their miracles do likewiſe teſtifie our faith and belief; and ſo I come to the Gentiles.

Propheſies and preparatives among the Gentiles, for the comming of Chriſt.

Not any propheſie to my underſtanding, more evident and effectuall, then was the propheſie of *Balaam Numb.* 24. wherein we may obſerve the certainty of his hope, *videbo ſed non modo, intuebor ſed non prope*, the double nature of Chriſt, together with his deſcent and genealogie, *ſtella orietur ex Jacob*, the kingdom of Chriſt, *Virga conſurget de Iſrael*, the power of this kingdome, together with the large extent, and happineſs of this kingdom in the words following, *Percutiet duces Moab &c.* that

that this propheſie muſt be underſtood of Chriſt, all conſent and agree; and I pray mark his own preparation, twiſe repeated in the ſame Chapter, *Balaam the Son of Beor hath ſayed, & the man whoſe eyes are open hath ſaid; he hath ſaid, who heard the words of God, and knew the knowledge of the moſt high, which ſaw the viſion of the Almighty, falling into a trance, but having his eyes open*; you would think this man to be mad, were it not a propheſie of ſuch excellency, wherein he ſeemes to glory, and boaſt that it was the only joy and comfort of his heart; and therefore deſires to prefix his own name, in great Capitall Letters, to leave a Teſtimony of his faith, to all ſucceeding ages.

A miracle to confirm the propheſie.

For the truth and confirmation of this propheſie, leſt the Jewes might ſeem to diſtruſt him, and wholly to neglect, and condemn all the Gentiles (when as notwithſtanding ſome of them had the knowledge of the true God) behold a miracle, the Aſſe ſpeaks; for I ſhould as ſoon believe, that an Aſſe might ſee an Angel, know an Angel, diſcern the ſecret intent, and thoughts of an Angel, be able to ſpeak, able to reprehend his maſter, though a prophet, as that a heathen man of himſelf ſhould be able to propheſie of the comming and kingdom of Chriſt.

The fulfilling of the propheſie.

For the ſucceſs and event of this propheſie, both figuratively and literally; ſee how all things were fulfilled, when as the great *Magi* either deſcended from *Balaam*, or having certain knowledge of his propheſie, did continually watch, and attend the appearing of the Star in *Judea*, which conducted them to the place of his birth; where they worſhipped God in our fleſh; and were accepted of Chriſt; and were made the firſt fruits of the Gentiles: O the joy and comfort of all our hearts, who were then the forlorn and deſolate people, but now in them, by them, and together with them, we are made the ſheep of Chriſts fold, members of his Church; thus *Balaam* in his poſterity, ſaw the accompliſhing of his own propheſie.

The propheſies of the *Sibylls*.

But I will not borrow my evidences from Scripture, I will deal with the heathen in their own Records; it was not the ſimple and rude multitude, or the ignorant and vulgar people, which ſo much admired, and extolled the *Sibylls*; but the *Sibylls* were famous among the learned, much eſteemed of the wiſe, ſuch as were the only Oracles in all the uncertainties of State; and here ſee the wonderfull works of Gods providence, whereas their writings had lien moth-eaten for many yeers, wrapp'd up together with other old Records of the *Romans*, whereas none might peruſe them under a certain penalty; ſee here a little before the Birth of our Saviour, by the Emperours command, they were reviewed, and ſet to the open ſight of the world, that all people might take juſt notice of the truth; and accompliſhing of theſe propheſies, ſee here a thing which ſeems caſuall to the eyes of man: God hath ordained even by the means of bad inſtruments, the Heathen Emperours, the manifeſting of his glory.

Now

The *Sibylls* ſpeak very punctually of Chriſt.

Now for the ſubject matter, contained in their propheſies, I can give no other Teſtimony but only this; it is impoſſible for the beſt grounded Divine, or the moſt conſtant, and aſſured Chriſtian, to comprize more ſeverall myſteries, or greater variety of actions in ſo few verſes, all verified in our Saviour; then are contained in their propheſies. The bleſſed Saint *Auſtin* hath well obſerved, that the firſt Letters of their verſes, being joyned together will make up theſe words, *Jeſus Chriſtus filius unigenitus Dei*, Jeſus Chriſt the only begotten Son of God. It were needleſs to repeat any of their ſayings, ſeeing all of them tend, and bear witneſs of the *Meſſias*; inſomuch as the Chriſtians were ever after forbidden the uſe of their books, by the Heathen Emperours, the perſecutors of Chriſt, leſt they ſhould convert, or confound them, by the Teſtimony of their own Prophets.

The Religion of the heathen a preparation to Chriſtianity.

Now for the Religion of the Heathen, ſee how God did naturally ingraffin them ſome ſmall ſhadow of his Deity; or otherwiſe permitted their errors, that ſo they might the ſooner be brought to believe theſe myſteries of Chriſtianity, they acknowledged one God; and thus they were taught by the light of reaſon, for there can be but only one infinite; and yet they worſhipped many God, as *Saturn*, *Jupiter*, *Mars*, and ſuch like; which, doubtleſs, hath ſome ſmall reſemblance, and is an obſcure ſhadow of the Trinity; wherein we acknowledge three Perſons, and yet but one God. Secondly, in their Gods, they conſidered one, as the Father of the reſt, *Divûm pater*, *&c.* All of them link'd together in the Chain of conſanguinity and kindred, and this may in ſome ſort, ſet forth the eternall generation of Chriſt, that God the Father, did beget his Son; and from both proceeds the holy Ghoſt. Thirdly, their Gods were men, which in effect might intimate thus much, that God ſhould prove man, Chriſt Jeſus God and man, two diſtinct Natures, and yet but one Perſon and ſubſtance; and thus the Jews in regard of the Divine revelation, the Gentiles by the principles of their own Religion, cannot ſuppoſe the myſteries of Chriſtianity, to be ſtrange and incredible; but all might acknowledge the Star of Salvation; which God hath prepared before the face of all people, to be a light to enlighten the Gentiles, and to be the glory of his people *Iſrael*: and ſo now I come to ſuch things as are *concomitantia*, ſuch as did accompany his Birth.

The Mother of Chriſt, an eſpouſed Virgin.

God having decreed, to take our Nature upon him, he prepared for himſelf a choſen veſſel, the moſt pure, ſpotleſs, immaculate, & undefiled Virgin, that ever did ſubſiſt of our corrupted fleſh, the Bleſſed Virgin *Mary*. Bleſſed be the wombe that conceived my Saviour; and happy are the Paps, that gave him ſuck! *Mary* an eſpouſed Virgin; and that for theſe five Reaſons. Firſt, that no unjuſt imputation ſhould be laid againſt her, through the infamy of childbirth. Secondly, that ſhe might have the comfort of a ſpouſe, a fellow-helper in ſuch extremities. Thirdly, that the

Birth

Birth of Christ, might be concealed from the evill Spirit, who did undoubtedly foresee, that the *Messias* should be born of a Virgin; and therefore it was the providence of God, that she should be an espoused Virgin; so to prevent his mischievous, and wicked practises and designes. Fourthly, for the approbation of all the severall states of men; virginity which is recommended unto us in the Mother of Christ, and yet an espoused Virgin; and there is the approbation of marriage. Fifthly, and most especially as I conceive; because the genealogie of *Males* was only enrolled, and publick notice taken only of their Tribe; and they matching in the same Tribe, there could be no further question, but both were of *Judah*; whereof the promise was made for the descent of the *Messias*.

The generall taxing at the Birth of Christ.

I will not here speak of Saint *John Baptist*, the forerunner of Christ, who was the voyce of a cryer in the wilderness, as was prophesied by *Esay*. I will tye my self more strictly to speak of his Birth; being conceived in *Galalee*, it fell out so, that *Augustus Cæsar* then Emperour, taxing the whole world, every one was to repair to his own City; and therefore *Joseph* and *Mary* went from *Nazareth* in *Galilee* unto *Bethlehem* a City of *David*, for they were of the house & linage of *David*, as it is Recorded by Saint *Luke* in his second Chapter. Observe here I beseech you, a most wonderfull and unspeakable providence of God; it may be this generall meeting and assembly was called against the coming of their true King, notwithstanding the edict came from *Augustus*: It may be that it was Gods goodness, that through this generall concourse, and passage of people, there might be a greater manifestation of his Birth; and therefore he was conceived in *Galilee*, born in *Bethlehem*, brought up in Egypt, that all the world might take just notice of his coming. These happily may be but mans conjectures; I will therefore acquaint you with four things, which I thinke were most especially intended by the holy Ghost.

The effects which followed the Emperors Edict.

First, whereas the blessed Virgin having no Revelation, might happily be ignorant of the place of Christs Birth, and where she should be delivered; see here there comes forth an edict from an heathen Emperour, that so the prophesie might be fulfilled, that the *Messias* should be born at *Bethlehem*, *Mich:* 5. Secondly, whereas there might be made some doubt of his Genealogie, *Joseph* and *Mary* by virtue of this edict, were constrained to go to *Bethlehem* a City of *David*, thereby to make it manifest, that they were descended from the Tribe of *Judah*, whereof the *Messias* was expected. Thirdly, whereas it was prophesied, that *the Scepter should not depart from Judah, nor a Law-giver from between his feet untill Shiloh come*, by this one act of gathering together the dispersed people, and that for the payment of Tribute to the *Roman* Empire to a forain Prince, it is manifest that the people were now in thraldom and captivity; and that the time now approached for the coming of their *Messias*. Fourthly, to manifest the truth of his Nature, no sooner born,

but he was inſtantly circumciſed among the Jews, which did ſerve for the triall and touchſtone of his Manhood: ſo with the *Gentiles* he is here numbred and accounted amongſt men. And as his Nature, ſo his Condition did appear, that he was not to be any Temporal King, for he travelled in his mothers womb, to pay Tribute unto *Caeſar*, and therefore *Herod* might be well ſecured of his own Kingdome, *Non eripit mortalia qui Regna dat cœleſtia.* How many and how great Myſteries are contained in this one action, Time, Place, Genealogie and Deſcent, the truth of his nature and condition, all manifeſted by a Decree of an Heathen Prince, little intending the good of Gods Church, *God over-rules the hearts of Princes:* And this is wholly to be referred to his All-diſpoſing Providence.

Why Chriſt was born in a common Inn.

Coming to *Bethlehem*, *Joſeph* and *Mary* were lodged in a common Inne: No marvel, for here was the birth of a ſtranger and forainer, God of himſelf, yet now become man, being Lord over all, yet for our ſins taking upon himſelf the form of a ſervant, &c. Thus the preparation for his birth and nativity, was anſwerable to his ſtate and condition: In a common Inn, as being to extend equally his univerſal grace unto all, none are excluded from a common Inn, none are rejected from the boſom of the Church, the paſſage lies open to all, and all are admitted through Faith and Repentance: So was his Paſſion, *Extra portas Civitatis*, without the walls of the City, as not redounding to the particular benefit of City or People, but equally extended to all. In a common Inn, where commonly the greateſt exceſs, the greateſt ryot and diſorder is obſerved; and therefore it ſhews the end of his coming, which was to ſatisfie for the ſins of his people.

Chriſt was born in a ſtable.

And yet there was no room in the Inn (it ſhould ſeem it was taken up, with a multitude of gueſts in this great concourſe of people) and therefore ſhe muſt be delivered in a Stable. See here a homely entertainment of the Majeſty of God, and mans unthankfulneſs for his mercy! and thus it befals the heart of man, which being wholly poſſeſſed and ſwallowed up with our worldly thoughts, the luſt of our eyes, the concupiſcence of our fleſh, cannot afford the leaſt entertainment or harbor for the working of Gods Spirit. Born in a Stable? Here it was verified, that the Ox and the Aſs acknowledged their Lord and Maſter, while ſinful man ſtood wilful and obſtinate, neglecting his Maker. Born in a Stable? True it is, that from the firſt day of his birth, to the laſt minute of his Paſſion, *the foxes had holes, the birds had their neſts, but the Son of man had no place of habitation.* Born in a Stable? Here is no preparation, no ſolemnity, as if we were to expect not a man, but the worm of men, and the outcaſt of the people. Alas dear Virgin, comfort thy ſelf, thy Babe is thy Comforter, thy Comforter thy Saviour: *for behold, from henceforth all generations ſhall call thee bleſſed.* Alas ſweet Babe, pardon our unkindneſs and diſ-

courteſie

courteſie in thy entertainment, thou thy ſelf haſt taken the nature of man, and what is man but graſs and hay, well befitting a Stable? and therefore as thou thy ſelf haſt infinitely abaſed thy ſelf, ſo pardon our unthankfulneſs, if in ſtead of Princely Palaces, rich Pavilions, Ivory Beds, thou wert born in a Stable, and laid in a Manger. And thus much for the Place, now I come to the Time.

Chriſt was born in the ſixt age.

It was in the ſixth Age of the World: As man was created on the ſixth day, ſo in the ſixth Age God intended the renewing and redemption of man. We are not to demand, why ſooner or later he took not our fleſh? for this was in the free choice and election of God; onely this probable reaſon may be given, That as wiſe Phyſicians then labour to purge the diſeaſe, when it is grown to his height and ripeneſs; ſo God expected the time when Charity was grown cold, the Kings office decayed, the Prieſts duty neglected, the Synagogue divided into Sects and Schiſms: and this is in ſome ſort reſembled by the barrenneſs of the earth, for he came in the winter ſeaſon. And it is to be feared, leſt our Sects and Diviſions, our ſins, our crying ſins, will haſten his ſecond Coming in Judgement. His coming was in *Solſtitio Brumali*, when the days were at the ſhorteſt, and then began to increaſe. And hence is gathered, though a common, yet a witty obſervation of S. *Ambroſe*, that as *John* the *Baptiſt* decreaſed, ſo Chriſt ſhould increaſe; *John Baptiſt* born at Midſummer, when the dayes ſhorten, and Chriſt with the lengthning of days increaſing in glory. See here an admirable Providence in every the leaſt circumſtance; Chriſt was born at midnight, as may appear by the Shepherds watch, which argues the worlds univerſal darkneſs, and that his coming in the fleſh was to cover and conceal ſin, that in the day of Gods wrath he might take our iniquities upon himſelf, and impute his Righteouſneſs to us: and therefore it was an approved and laudable cuſtome of the Fathers, to keep their watchings the ſame night, and to offer up their prayers and thankſgivings, in memory of the hour of his Nativity. And ſo I come to ſuch things as are *Conſequentia*, ſuch as followed his Nativity.

Chriſt was born at midnight.

What followed the birth of Chriſt.

I will not ſpeak of the Angels ſong to the Shepherds, which was the Calling of the Jews. I will not ſpeak of the Stars appearing, which guided the Wiſe-men to the place of his birth, where they worſhipped, and were the firſt-fruits of the *Gentiles*. I will onely name one action, which is the Murther of Infants, the Martyrdome of Innocents. It ſhould ſeem then that the birth of Chriſt was not a matter of ſmall importance, or little moment in the eyes of Princes, that *Herod* ſhould ſlay all the children from two years old and under, for the aſſurance of his State and Kingdom. But here obſerve the Providence of God; *Herod* in revenge, and to ſatisfie his own ambition, attempted ſuch an horrible cruelty: God permitted the action, 1. For the puniſhment of the Jews, who for not af-

The martyrdome of the Innocents.

fording place for our Saviours birth, they juſtly incurred his wrath and indignation, inſomuch that their own eyes beheld the ſlaughter of their own babes, fleſh of their fleſh, and bones of their bones, late conceived in the womb, now committed to the grave, from the Cradle to the Coffin, late pampered in the boſom, now putrifying in the duſt. 2. That the propheſie might be fulfilled, *In Rama was a voice heard, mourning, and weeping, and great howling, Rachel weeping for her children, and would not be comforted, becauſe they were not*, Jer. 31.15. 3. For the manifeſting of his own glory, that upon his entrance into the world, ſo many happy infants ſhould be ordained from all eternity to ſuffer Martyrdome for his Cauſe, the day of their death was much more happy to them, then was the day of their Nativity; and therefore we celebrate and keep ſolemn a certain Feaſt-day, in memory of thoſe Innocents. 4. Since *Moſes* was a type of Chriſt (for both of them were Law-givers) as the children of the *Hebrews* were put to death at the birth of *Moſes*; ſo the death of theſe infants might give teſtimony to a ſecond, to a new Law-giver.

The keeping of the feaſt, an argument of the truth.

A compariſon between Chriſt and *Moſes*.

Thus as King *Pharaoh* did perſecute *Moſes*, ſo King *Herod* perſecuted Chriſt: *Moſes* was laid in a Basket, Chriſt in a Manger. And as they thus agreed in the circumſtances of their Nativity, ſo in the manner and courſe of their lives. *Moſes* led the Iſraelites through the Red-ſea; Chriſt led his people through Baptiſm, and ſo through his own blood: Both of them faſted forty days: *Moſes* appointed Seventy Elders; Chriſt Seventy Diſciples: *Moſes* ſent out Twelve Spies to diſcover the promiſed Land; Chriſt ſent out Twelve Apoſtles into the world, to publiſh the Kingdom of Heaven: *Moſes* wrought his Miracles by a Rod; Chriſt by his Croſs: and therefore as *Moſes* Rod was laid up in the Ark; ſo the Croſs of Chriſt hath ever been moſt precious in the Church: *Moſes* delivered his people from the bondage of *Egypt*; and Chriſt delivered his from the thraldome and ſlavery of ſin. Thus do the two Law-givers agree, whereby it appears, that *Moſes* was but a type of Chriſt, and the Law only a preparation to the Goſpel.

Signs amongſt the Gentiles for the coming of Chriſt.

But I will leave the *Jews*, and deſcend to the *Gentiles*, whoſe poſterity we are: and I will take a view, what happned amongſt them upon the birth of our Saviour. Certain it is, that the Oracles then ſpake, that Nature had brought forth a King, and immediately the Images which were wont to be worſhipped in Churches, fell down, and were broken, which many referred to the greatneſs of *Auguſtus*, though truly it was competent to Chriſt. *Euſebius* reports, that at the ſame time there ſprang out of the earth a River of Oyl, which argues that grace was now to be conferred to the *Gentiles*, and that he was now born, who *was anointed with the oyle of gladneſs above his fellows*.

Oroſius reports, that *Auguſtus Cæſar* then Emperor, commanded on the ſame day, that no man hereafter ſhould call him Lord or Maſter; as if

if God had ſecretly inſpired in his heart, that then was born the Lord of lords, the King of kings, Chriſt Jeſus, God and Man: and therefore it was impiety and ſacriledge for any vaſſal of his, during his preſence, to accept the Title of Lord or Maſter. *Suidas* reports, that when *Auguſtus Ceſar*, having offered his Sacrifice, demanded of *Apollo* who ſhould reign after him, at firſt he ſtood mute; and after a ſecond Sacrifice, he returned this anſwer, *Me puer Hebræus, Divos Deus ipſe gubernans, Cedere ſede jubet, triſtémq; redire ſub orcum; Aris ergo dehinc tacitis abſcedito noſtris*; which in effect is thus much, That the *Hebrew* childe, which is God Almighty, had commanded him ſilence, and never after ſpake the Oracles. Whereupon *Auguſtus* returned, and built a ſtately and beautiful Altar, with this Inſcription, *Ara primogeniti Dei*, The Altar of the firſt begotten of God. One of the *Sibyls* at that time living in *Rome*, ſhewed *Auguſtus* a Circle near the Sun, wherein there ſate a Virgin with a childe in her arms; and withall ſhe told him, that now was born a greater and mightier Prince then he. *Templum Pacis*, the Temple of Peace; whereunto was annexed this Propheſie, That it ſhould ſo long continue, until a Virgin ſhould conceive: at the birth of our Saviour ſuddenly it fell down; whereupon there was another Temple erected, *Virgini parituræ*, To the Virgin that doth or ſhall hereafter conceive. And to conclude, ſome have obſerved, that at the ſame time when Chriſt took our nature to honour man, and make him equal with Angels, ſuch as had abuſed our nature, ſuch as were tainted with the moſt foul, unclean, and carnal ſin, all ſuddenly periſhed, and the execution of death overtook them unawares.

The Oracles having firſt acknowledged Chriſt, after became dumb.

My method hath been to confirm the Doctrine by Miracles: and as the bleſſed Trinity is the higheſt and greateſt Myſtery of all others, ſo for Confirmation both of that and of the reſt of the Myſteries, I did onely produce ſuch Miracles as were done by Chriſt in the Goſpel. Now ſeeing to that Myſtery I have added the Incarnation, I will then here produce ſuch Miracles as were done in the Church ſucceſſively, for Confirmation of Chriſtian Religion in general: for I ſhould as ſoon believe, that Chriſt never inſtituted a Church, as that he ſhould be wanting in the means to preſerve that Church. You ſhall then obſerve, that no Church or State can ſubſiſt without government; therefore in the laſt of S. *John*, Chriſt appoints a governor in his Church: and the firſt thing that is done by S. *Peter*, was the choice and election of *Matthias*, *Act.* 1. in ſtead of *Judas Iſcariot*, that ſo the number of the Apoſtles might be made up: and the laſt thing which he did a little before his death, was to appoint his own ſucceſſor, as it appears in his ſecond Epiſtle. The firſt great Miracle after Chriſts own Aſcenſion, was the coming down of the Holy Ghoſt in fiery tongues; the effect of theſe tongues, that they ſpake all languages; the power and efficacy of theſe tongues, that in one Sermon he converted 3000, *Act.* 2.

The Miracles which have hapned in the Church.

S. *Peters* miracles.

But becauſe men are moſt moved with things that are ſenſible, therefore S. *Peter* cures one that is born lame, and then 5000 believe, *Acts* 3. 4. And as it falls out in Military affairs, and in all governments, ſome muſt be made examples of Juſtice for the terror of others: ſo *Ananias* and *Sapphira* were ſtrucken to death with his bare word, *Act.* 5. And that it may appear that the powers of Hell could not oppoſe him, *Simon Magus* can teſtifie, *Act.* 8. And that it might appear how beneficial his power was to Mankinde, he healeth the ſick at *Lydda*, and raiſeth *Tabitha* from death at *Joppa*, *Act.* 9. And all this was done the firſt year after the Aſcenſion of Chriſt. And how much he prevailed in *Rome*, may appear by a Heathen Author, *Cornelius Tacitus*, in the Life of *Claudius*. I ſhall not need to proſecute this any further, when it may appear by my Annals.

Where Scripture leaves the Church.

It is the practiſe of the Church, that ſeeing S. *Peter* and S. *Paul* ſuffered both in one day, and that they were the great and the chief Apoſtles, therefore the Church doth never ſeparate them. See then the miraculous Converſion of S. *Paul*, that there ſhould be ſuch a light, and a voice to be heard, and himſelf to be ſtrucken blinde, while he was in his heat of perſecuting the Chriſtians, and that he ſhould become ſuch a Convert, which is a far greater Miracle, then that he raiſed up *Eutychus* from death, *Act.* 20. or his prediction of the ſhipwrack, or the caſting away of the Viper, without any hurt to himſelf, which the very Heathen did acknowledge to be wonderful. Thus the Acts of the Apoſtles, as they begin with S. *Peter*, ſo they end with S. *Paul*, and they leave him at *Rome*, that both S. *Peter* and S. *Paul* together might ſuffer Martyrdome on the ſame day; and together with them the Church was there left, God forſaking the *Jews*, came to the *Gentiles*: and as all the Religion of the *Gentiles* had been formerly coyned at *Rome*, ſo no doubt but the *Roman* Empire was a ſpecial means to propagate the Church. As the *Jews* had their Types and Figures, their Propheſies of Chriſt; ſo the *Romans* had their Moral Virtues, and their humane Learning in great meaſure, onely as a preparation to Chriſtianity: And ſeldome are the *Romans* mentioned in Scripture, but with ſome commendation; inſomuch that Chriſt himſelf would not come into the world, and deſcend of the *Jews*, untill the *Jews* firſt became ſubject to the *Romans*; and Chriſt himſelf travelled in the womb, onely to pay Tribute to *Caſar*; and in his Preaching he preached obedience to *Caſar*, and thereby ſetled that Empire, then newly erected. And *Pontius Pilate* the *Roman* Governor, did what he could to ſet Chriſt at liberty; and being inforced by the importunity of *Jews* to Crucifie him, yet he waſhed his hands in his own innocency, being thereunto forewarned by his wife (that ſo ſhe might make ſome recompenſe for the Tempting of *Eve*) the *Romans* did likewiſe revenge the death of Chriſt upon the *Jews*, deſtroying their Temple, ſcattering them, and making

A commendation of the ancient Romans.

making them no Nation. S. *Paul* likewise thought it an honor to himself to be a *Roman*, and claimed the Priviledge, and did appeal unto *Cæsar*. And certainly the intercourse which the *Romans* had with other Nations, did serve as a great means to propagate Christianity: and I doubt not but in the Apostles time, it was here planted in this Island of *Britany*. *Tertullian* in the second Century, makes mention of it, though for any solemn Message for our Conversion, or for any general Profession, no publick notice might be taken thereof, that might be respited according to the occasion of State, and as it might stand with the Civil government and peace.

The dignity of the Church.

And here I made a History of the Church, and examined all the several Miracles as they fell out; and if whole Scripture in effect be but the History of the Church, how God hath preserved it, what wonders he hath wrought in it, either in protecting his own people, or for the punishment of sin; Thus the Old Testament shews the manner of Creation, the first Ages of the world, Gods Judgements, Gods Mercies, the giving of the Law, the instituting of Sacrifices, their hopes and expectation of the Messias, together with Gods frequent Messages and Admonitions by Prophets. Thus the four Gospels of the New Testament describe the Life and History of Christ; the acts of the Apostles shew how the Church was planted and continued; the Epistles were written upon several occasions; the Apocalypse is a Propheſie of the Church to the end of the world: And if Scripture hath such reference to the Church, and that the Penmen of Scripture were but particular members of the Church, surely the Church cannot be vilified or neglected without great offence to Scripture, or rather to God himself.

The dignity of Christian Religion.

And therefore in my judgement there is yet one great daily continual Miracle in the Church, which exceeds all, and serves most abundantly for the confirmation of Christian Catholick Religion; and it is this, To consider all the Times and Ages of the world, and all the parts of the habitable world, and therein the several Religions professed, and compare them with Christian Catholick Religion, and they will all instantly vanish and come to nothing. God hath ever had the guiding, and a special providence in the protection of his Church; it hath ever been accompanied with all Moral Virtues, with paternal Civil government, with fruits and blessings of Peace, attended on with all humane Learning, with the profession of all Arts and Sciences; to consider how this Religion hath continued, and been preserved in all Ages, visibly, successively, notwithstanding many Persecutions, and the cursed attempts of Gods adversaries. To consider these things, *uno intuitu*, not to insist in singulars and particulars, but take all things together in general, and then they shall amount to as much as a Miracle, above Nature, in so much that a man may plainly say, *Hic digitus Dei est*, These things could not fall out in a natural

naturall courſe, but by Gods extraordinary Providence.

All other religions vanity.

Here I did conſider what Religion was every where profeſſed, through the whole world: I found when thoſe Religions began their progreſs, and what Teſtimony they gave to Chriſtianity, and what they borrowed from Jewes, or Chriſtians; and this I did for the ſatisfaction of thoſe which are learned; but for ſuch as were ſimple & ignorant, they cannot but hear of the Navigations of this age, how we have compaſſed the whole earth; and finde that a great part of the world is not yet inhabited; ſo the world in effect is but newly created, this morning, for it hath not yet once ſeen a revolution of the Heavens; nay, it hath not yet ſeen the ſixt part of one revolution, for it hath not yet ſeen 6000 years; and take all the Monuments of the world, we know, and can point out their beginnings; the moſt Ancient Monument in the world, is not above three thouſand yeers continuance; we have our Merchants, and Factors in all Nations, under the Sun; we have the Fruits, the Spices, the Druggs, the Silk, and commodities of all Nations: it is eaſie then to hearken out what Religion is every where profeſſed; alas, you ſhall finde them all barbarous, and not worth the naming, in reſpect of Chriſtian Catholick Religion.

A diſtribution of times.

I cannot inſiſt in particulars, onely in generals for the diſtribution of times, as Saint *Matthew* the firſt Evangeliſt divided the times by 14 generations; ſo I do diſtinguiſh the time of the Goſpell by three hundred yeers; and mark the degrees how Religion hath been ſetled, and ſince hath declined from the firſt integrity: after our bleſſed Lord and Saviour, Chriſt Jeſus had laid the firſt foundation of his own Church in his death and paſſion; then for the raiſing of walls, and to finiſh the building, it was neceſſary, that there ſhould be ſome conformity; that the workmen & labourers, in laying their Stones upon that head-corner-ſtone, ſhould temper their Morter with their own bloud, As then in the Birth of Chriſt there were miracles, a viſion of Angels, and a Star appearing in the heavens, together with the Maſſacre of innocents, ſo in the Birth of his Church, there were miracles, his own reſurrection, a viſion of Angels, the coming down of the holy Ghoſt in a miraculous manner, the gift of Tongues, many miracles: ſo was there great effuſion of bloud, for the firſt 300 yeers paſt, in ten great perſecutions, and Martyrdom it ſelf, is a kinde of miracle, to ſee ſuch courage and reſolution accompanied with all morall virtues; and that man in the fleſh, ſhall renounce the fleſh, and ſcorning the world, and the pompe thereof, ſhall offer up himſelf as a ſacrifice for the truth of his Religion, and the honour of God; and this to be done deliberately, adviſedly; not out of raſhneſs, or any ſtrong impreſſion of melancholy; ſurely this can be no naturall act, for it is to renounce, and deny nature in her own denne; and therefore being a ſupernaturall work, it can be no leſs then a miracle; and this age laſted to *Conſtantine* the bleſſed Emperour.

The firſt ages after Chriſt.

The age of miracles and Martyrs.

After

After the Martyrs, the next 300 yeers was the age of Confeſſors, and excellent Writers, men that for their ſanctity, holineſs, and great learning became lights in the Church; and by their mortified lives, by their preaching, and writtings, though their Letters were not written in bloud, yet did they ſerve to convert the Nations, and this age laſted to the ſix hundred yeer after Chriſt to the time of Saint *Gregory* the great.

The age of Confeſſors.

After the Confeſſors, the next 300 yeers was the age of Virgins; here were thoſe brave magnificent foundations of Monaſteries, the erection of Cathedrals, where God might be ſerved like a God, with the greateſt magnificence; and that fond expectation of a temporall *Meſſias* might in ſome ſort, be verified by the great ſolemnity of Gods ſervice; and in this age lived many famous Founders here in *England*, King *Ethelbert*, King *Oſricus*, *Ulfrune*, with others whom I doubt not but God hath rewarded.

The age of Monaſteries.

In the next 300 yeers, was the flouriſhing time of Laicks, where the Kings were generally much given to devotion and piety, where ſo many great Princes took upon them Religious habits; and ſo many excelled in all virtue and piety, as here amongſt us King *Alfred*, *Edmund*, *Oſwald*, *Canutus* the *Dane*, *Edward* the Confeſſor, my bleſſed Founder; and hereunto you may adde the Chriſtian valour of Princes, in recovering the *Holy Land*, where *Godfrey* of *Bullen* was their chief Captain; and this age laſted to the end of the twelve hundred yeer after the Birth of Chriſt.

The age of Laicks.

In the next 300 yeers, began the School Learning to flouriſh, then began *Peter Lumbart*, and Saint *Thomas Aquinas* to be in requeſt, together with all the reſt of the Schoolmen: and thus much I will ſay in the behalf and honor of Schoole-Learning, that it is the very Touchſtone of all truth; and it is impoſſible for any falſhood to endure the tryall thereof; And hereunto we may adde ſome military orders, as Champians to fight in defence of the Church, and though military, yet were they Religious orders; as that of Saint *George* in *Windſor*, where I had the honour to be a Chaplain, to that great Order, inſtituted by my bleſſed Founder, King *Edward*; and I have been a ſervant to that order near 40 yeers.

God having thus laid a ſure and ſtrong foundation of his Church, that beſides the operation of his Spirit, and his over-ruling providence, even naturall Reaſon, by demonſtrative Proofes, might be ſufficiently aſſured, and convinced in the truth of Religion. Now for a further tryall of our Faith, in the beginning of the fifteenth hundred yeer after Chriſt, he expoſeth his Church to a tryall, by the incounter of enemies, and firſt the School-Learning, which indeed did ſharpen the wits of men; yet for our ſins, ſome out of perverſneſs, and others out of ſhallowneſs of brain, not able to fathom the depth and grounds of that Learning, they made all the Articles of our Faith diſputable; and as in humane things there is variety of opi-

nions, ſo in Religion, if man be left to himſelf, there will be nothing but Sects, and Diviſions. And here the carnall man hath found out two motives to incourage him in his curſed attempts: firſt, he conceives that all the Laws of the Church, are like ſo many yokes impoſed upon him to infringe his Chriſtian liberty; thus he would fain be a lawleſs man, and wholly left to his own carnall will and profaneneſs. The ſecond motive is, that whereas he ſees ſtately and great Cathedrals erected; which as they were built with great charge, ſo they muſt be ſupported with great meanes; and here a ſacrilegious eye is caſt upon them, yet muſt there be ſome pretence of Religion, as if theſe had proceeded from ſuperſtition; and that God needed not, nor required any ſuch ſumptuous charge in his ſervice, that it was ſuperfluous, and that a ſpirituall ſervice of the inward man might ſuffice; and could we but look and ſearch that inward man, it is not unlike but we ſhould finde as much emptineſs there, as outwardly we finde ruines: but this ſerves for the preſent, and ſo much I will ſay; let all the ages from the Creation of the world be examined, & I am confident it will be found, that God was never ſo much provoked to right himſelf, and in his own quarrell to revenge himſelf, ſo much upon man, and to vindicate his own honour, as in theſe times; And ſeeing he made the world of nothing, onely with the word of his mouth, and that he daily ſupporteth this world, and preſerves it from falling to nothing, it is he that will govern this world; and may in an inſtant, with the blaſt of his mouth, bring all the endeavours and practiſes of men unto nothing, and this he may do in his own due time, when we think all is ſecure.

God will govern the world.

And here I cannot ſufficiently blame theſe times, and our unhappy condition; it was the obſervation of *Joſephus* the Jew, ſpeaking of the worſt ſort of men, and wondring much that there ſhould be ſuch Monſters amongſt men, *Sunt qui ex contemptu Religionis & ſacerdotum famam & opinionem ſapientiæ & Nobilitatis ſibi aucupantur*; alaſs! this is now grown to be the common condition of theſe times, a man for his credit ſake, and that he might be reputed a wiſe States-man, doth generally ſcorn and contemn Churchmen; and therein he diſhonours God, and makes his ſervice contemptible; thus the devill hath long intended and attempted to blot out all Religion out of mans heart: but this he could never do, for as long as man can look up to heaven, ſo long he conceives hopes of Gods Mercy, and ſees the skirts and bounds of an other world, and if man lookes down to the earth, he ſees the place of his buriall, and the way of all fleſh; and that he is in his paſſage, for every day he loſeth a day of his age, and a great part of his life is already ſpent, and is dead unto him, he ſhall never ſee it return; and that which remaines, it is the worſt part of his age, the dregges of his age, the longer he lives he ſhall be ſure to have the more ſorrow; and theſe very thoughts muſt needs work ſome Religion in man: now the Devill ſeeing that

The contempt of the Church.

The devills policie.

that he could not herein prevaile, to root all Religion out of mans heart, therefore he hath found out another ſtratagem, to reduce all Religion to ſome few acts or heads; and then to make thoſe acts of Religion contemptible; and ſo to bring Religion to nothing: and this I fear he hath effected.

For whereas Religion is *lex Chriſtiana*, a Law to govern our actions, he hath made it *dogma Chriſtianum*, a theame to be diſputed on, or a text to be diſcourſed on, as if the whole practiſe of Religion, did onely conſiſt in the precept; and that men ſhould be alwayes learning, which is an argument of their ignorance; and that they are not come to the knowledge of the truth: Sir *Thomas Moore* (that wiſe Lord Chancellor) did foreſee this, and therefore called it by the name of *pelpeting*, wherein men would take occaſion to broach all their new and ſtrange opinions, and wherein the State might likewiſe ſuffer, for ſomtimes it might ſerve for ſedition, what a lamentable thing it is to conſider, how all the exerciſes of Religion are laid aſide, as if Preaching alone would ſuffice, thus we have no Faſting, Mortification, Confeſſion, Charity, Devotion, Sacrifice, or frequent Sacraments, no Religious Orders, or Magnificency in Gods ſervice, and in a word, whatſoever elſe may tend to the honour of God, and the furtherance of Piety; we know not the practiſe thereof. Queen *Elizabeth* was wont to ſay, that ſhe had rather ſpeak to God her ſelf, then to heare an other ſpeaking of God, ſhe ſeldom heard Sermons, but onely in Lent, and then as it may be ſuppoſed, ſhe heard them with the greater devotion; there was a ſufficient ground laid for the whole year after to practiſe; it were to be wiſhed that preaching alone, might not ſwallow up all publick prayer, and all other acts of Religion.

Preaching ſhould not exclude other acts of Religion.

You will ſay likewiſe, that we have a ſtrict obſervation of the Sabbath; I fear it is over ſtrict, and not kept in the right way, for it ought to be kept, with hoſpitality, relief of the poor, and whatſoever doth tend to nouriſh love and ſociety between man and man; and certainly after Gods ſervice, to expreſs our joyfulneſs, and to ſtir up a cheerfulneſs of minde, with honeſt recreations; for a man may be ſo tired, and dulled in Gods ſervice, as that he may be unfit for his ſervice, and ſin more againſt God with his wandring thoughts, and his ſleepy heavyneſs, then if he ſhould be abſent from Gods ſervice; but under colour of this ſtrict obſervation of the Sabbath, Chirurgians have been hindred from going to dreſs wounds, Phyſitians from viſiting their patients, Midwifes from doing their duties, and poor infants cannot have a little new ſweet milk on the Sundays; alas, they know not what belongs to the Sabbath: *Mundus vult decipi.*

The keeping of the Sabbath.

I will here make bold to deſire my Brethren the Church-men, that they would intend painful and profitable preaching, rather then frequent and tedious preaching; which I ſpeak out of the great honour and reverence which I bear to preaching, *Multiloquium parit contemptum.* Some there are, I fear, who ſpend their hours with vain repetitions,

None ſhould preach without much ſtudy.

while their Auditors in ſtead of taking things to heart, and working upon their affections, they labour and take pains on the Sabbath, with their ſhort writing of Notes (while others wonder what they ſhould write) but this gives them occaſion to make their repetitions at home. and that breeds them up perfect Preachers, ſo that now you have Preachers of all Trades and Profeſſions; and I am ſure ſome have preached who can neither write nor reade, and their Sermons are plundred of all learning and elegancy, and they think themſelves ſuch Preachers, that they are grown to have a very mean eſteem of all humane learning, which certainly in the end muſt bring in Barbariſm. Some men there are who take a very prepoſterous courſe, for they begin their Religion, and in effect their whole courſe and practiſe of Religion conſiſts, in the laſt book of Scripture, the *Apocalyps*, for all their devotion is in pointing out Antichriſt, and in pulling down *Babylon:* Thus they are deſtroyers. But take heed of the Apocalyptical Doctors. I think I ſhould have called them *Apocalyptians*, for they are very like our *Gyptians*, who are alwayes wandering up and down to tell Fortunes, and to couſen people: ſo in truth they are very great impoſtors, they have raiſed up ſo many Controverſies in Religion, that now Religion it ſelf is become a Controverſie; and therefore I deſire every Lay-man, eſpecially ſuch as have had good breeding and education, that ſeeing Church-men themſelves are parties, therefore they as more indifferent, would be pleaſed to ſee with their own eyes, and to allot one hour in the day to ſtudy the Controverſies of Religion: for while men are wavering and doubtful in the Doctrine, they take little thought of the Practiſe. But let them conſider, that our time is but ſhort, and here we are to lay up for Eternity. If we were but rightly perſwaded of Religion, it were impoſſible that ſuch actions ſhould proceed from Chriſtian men. God grant we may ſo live in this world, that we may not loſe the end of our Creation.

Take heed of Apocalyptical Doctors.

The pulling down of Churches.

What a lamentable thing it is, to ſee all the great Cathedral Churches, and all the ancient Foundations which were erected for Gods glory, and the practiſe of our Piety, that they ſhould ſerve as an occaſion to our Sacriledge, and that our devotion ſhould be to pull them down, and to convert the Revenue to profane uſes, as if we did grudge and envy that God ſhould be ſerved, who notwithſtanding created the whole world for man, and created the world eſpecially for this end, that man might ſerve God: but we on the contrary, as if we did deſire utterly to aboliſh Gods ſervice, we pull down the Monuments and Reliques of Devotion, erected by the Ancients our preſent Reformation conſiſts in demoliſhing; and it is to be feared, leſt we give ſuch an example to poſterity, that none of them hereafter will erect Churches, and God grant they do not forget all devotion; and this not onely for the preſent, but for all times paſt, and future, from the beginning of the world to the end

of

of the world, if it lay in our power we ſhould make Gods ſervice void, and of none effect.

I cannot ſpeak of theſe Times with patience, and therefore I will here end abruptly; onely this I will ſay, That when I began to ſpeak of the bleſſed Trinity, I began with the beginning of S. *Johns* Goſpel, and I ended with the end of S. *Johns* Goſpel; and when I ſpoke of the Incarnation, I began with the beginning of S. *Johns* Epiſtles, and now I end with the end of S. *Johns Apocalyps, Surely I come quickly, Amen, even ſo come Lord Jeſus: the grace of our Lord Jeſus Chriſt be with you all, Amen.* How long, how long, O Lord, wilt thou ſuffer thy Church to be thus afflicted? Lord, ſhorten our dayes, haſten thy Kingdome, accompliſh the number of thine Elect. Even ſo, Lord Jeſu, even ſo, Lord Jeſu, come quickly, come quickly, and give us all a joyful deliverance.

The Author ends abruptly.

Uſquequo Domine? Uſquequo?
Sanctæ & individuæ Trinitati, Crucifixi Domini
Noſtri Jeſu Chriſti Humanitati, Sit omnis
Honor, & Gloria, Amen.

FINIS.

To my worthy friend Mr. Charles Harcourt, *Servant to the L. Biſhop of* Glouceſter.

SIR,

HEaring that the Book is now in the Preſs, and ready to be finiſhed, I do intreat you to cauſe theſe few verſes to be printed in the later end of the Book: it muſt be done without his knowledge, for I know him to be inexorable. I do it onely to ſhew my ſpecial reſpects unto him, and that it might appear in print.

Your true friend,

Jeffery Moore.

G. G. G.

Vir Trium Literarum Dominicalium.

Ecce fidem { Godfreede / Goodmanne / Glouceſtre } *tuam, tres literæ & una*

Litera deſignant, Deus eſt tibi trinus, & unus.

Anad.

GODFREE GOODMAN,

GOD is *FREE* and *GOOD* to *MAN.*

Goodneſs, Grace, Glory be thy portion,
God Giving, Grant thee full poſſeſſion.

ORATIO.

AGnoſcimus, ultrò agnoſcimus (O clementiſſime Deus) ex hoc quod feciſti nos, debemus tibi nos ipſos, & quia nos redemiſti, & pro nobis homo factus es, & paſſus es; deberemus tibi pluſquam nos ſi haberemus, quanto tu major es nobis, pro quibus dediſti teipſum?

Sed ecce nec plus habemus, nec quod habemus dare tibi poſſumus ſine te: Sancte Deus nos ipſos nobis eripe, & totos nos tibi dede, auſer & tolle a nobis, quicquid nos avocat vel abſtrahit à te, vileſcant cætera propter te, & chara ſint tua & tu Deus pluſquam omnia: de nullo gaudeamus vel doleamus, niſi quod promoveat ad te, vel abducat à te, nulli placere appetamus vel diſplicere timeamus, niſi tibi: ſordeſcat omne gaudium quod eſt abſque te, & ſuavis ſit omnis dolor qui provenit a te; delectet nos omnis labor qui eſt pro te, & tædioſa ſit omnis quies, quæ eſt ſine te; nec aliquid velimus quod eſt extra te.

Feciſti nos Domine propter te, & inquietum eſt cor noſtrum donec veniat ad te: via ergo ad te ſis nobis Domine, mentes inſtrue, ſenſus corrige, greſſus dirige, fidem adjuva, ſpem vivifica, charitatem excita, qui es Via, Veritas & Vita; confige timore tuo cor noſtrum, ut quæ minaris metuendo evadamus; redde nobis lætitiam ſalutaris tui, ut quæ ſpondes, diligendo percipiamus; ſuggere quid de te cogitemus, doce quibus te ſermonibus invocemus, da quibus operibus tibi placeamus, ut inter proſpera & adverſa non deficiamus, in illis non extollamur, in iſtis non deprimamur: quod à nobis requiris tribue ut velimus & poſſimus, & da exequi ſicut oportet & expedit ſaluti animarum noſtrarum, & quod deerit nobis, ſuppleat pietas & benignitas tua. Da Domine quod jubes, & jube quod vis.

Ecce miſericors Pater, multa rogavimus qui nec pauca promeruimus, fatemur, heu! fatemur non ſolum quæ poſtulamus, non debentur dona, ſed & multa & exquiſita ſupplicia; habes quidem confitentes reos, peccavimus nimis, peccavimus nimis, in iniquitatibus concepti, in peccatis conſenuimus, malum coram te fecimus, & modis omnibus peccavimus, quibus miſeri peccare potuimus; & quo plus potuimus plus peccavimus, nec hîc deſiſtendum, ſi data occaſione vires ſuppetiiſſent, & tu permiſiſſes, & ſic quidem juſtè furorem iræ tuæ provocavimus, Noſtra culpa, noſtra culpa, noſtra maxima culpa, Eloi Eloi Lamma ſabacthani.

Ecce peccatorum merces, virga vindictæ tuæ, bellum, fames, peſtis, egeſtas, & rerum omnium inopia; maledicimur, perſecutionem patimur, blaſphemamur, tanquam purgamenta mundi hujus facti ſumus, & omnium peripſema: Quas plagas, irriſiones, injurias, improperia, illuſiones, dolores, damna, oppreſſiones, orbitates, iniquè ſuſtinuimus? quoties ludibria experti cogebamur fugere ante faciem inimici, & in perpetuo pavore verſari? in ſolitudinibus errantes, in montibus, & ſpeluncis, vix reliquerunt domum, habitaculum, aut veſtimentum nobis, inebriatæ ſunt ſagittæ eorum ſanguine, & gladius eorum devoravit carnes; Eloi Eloi Lamma ſabacthani.

Noſque paſtores gregis, Epiſcopi & Sacerdotes tui, omnium miſerrimi, namque inſurrexerunt in nos viri iniqui, abſque miſericordia, quæ fierunt nos interficere falſis ſuis accuſationibus, linguis ſuis quaſi lanceis vulneraverunt nos, captivos nos duxerunt, & de ſpoliis noſtris ſortem mittunt inter ſe, venerunt Gentes in hæreditatem tuam, polluerunt Templum ſanctum tuum, poſuerunt Jeruſalem in ruinam, comederunt Jacob, & locum ejus deſolaverunt, Eloi Eloi Lamma ſabacthani.

Si non nobis Domine, ſi non nobis, at ſaltem nomini tuo da gloriam, reſpice templa tua infidelium manibus profanata, & tui dilecti gregis afflictionem, reminiſcere hæreditatis tuæ effuſione preciоſiſſimi ſanguinis tui Unigeniti acquiſitæ, vineámque tua plantatam dextera, quam ferus aper exterminare conatur, ferventer viſita; & illius cultores adverſus devaſtantium rabiem tua virtute corrobora, victores effice; impugnatores

in

in te ſperantium potentiâ tuæ defenſionis expugna, auxiliare famulis tuis implorantibus miſericordiam tuam, ut omnium inimicorum noſtrorum feritate depreſſa, inceſſabili te gratiarum actione laudemus.

Uſquequo Domine iraſceris? accendetur velut ignis furor tuus? tandem aliquando miſerere, aufer bella uſque ad finem Terræ, arcum contere, arma confringe, ſcuta combure igni, pacem reſtitue in diebus noſtris, tempora ſint tua protectione tranquilla, ut inimici noſtri qui in ſuo confidunt exercitu, dexteræ tuæ potentiâ conterantur: morbos aufer, famem depelle, aperi carceres, vincula diſſolve; exulibus reditum, infirmantibus ſanitatem, navigantibus portum ſalutis indulge, Domine Deus noſter, qui es mœſtorum conſolatio, & laborantium fortitudo.

Ne memineris Domine peccata noſtra nec parentum noſtrorum, nec ultra vindictam ſumas de peccatis noſtris; Parce nobis Domine; quos delictorum catena conſtringit, miſeratio tuæ pietatis clementer abſolvat; & flagella tuæ iracundiæ quæ pro peccatis noſtris meremur, averte, ut ſciamus & te indignante talia ſupplicia prodire, & te miſerante ceſſare.

Kyrie eleiſon, Chriſte eleiſon, Kyrie eleiſon: Propitius eſto nobis Domine miſerrimis peccatoribus, Jeſu fili David miſerere noſtri, Agne Dei qui tollis peccata mundi miſerere noſtri, miſerere noſtri Deus ſecundùm magnam miſericordiam tuam, & ſecundùm multitudinem miſerationum tuarum dele iniquitates noſtras, miſerere noſtri qui pater es miſericordiarum, & Deus totius conſolationis;

Namque major eſt miſericordia tua quàm iniquitas noſtra, major eſt pietas tua quàm impietas noſtra; Plus potes dimittere, quam nos committere; plus parcere, quàm nos peccare: etiamſi commiſimus unde nos damnare potes, & meritò, tu tamen non amiſiſti unde ſalvare potes, & ſoles pro tuo beneplacito: Noli ſic attendere malum noſtrum, ut obliviſcaris bonum tuum, ne perdat nos iniquitas noſtra, quos fecit Omnipotens bonitas tua: recognoſce quod tuum eſt, abſterge quod alienum eſt.

Nec reſpicias multitudinem iniquitatum noſtrarum, ſed ſecundùm multitudinem miſerationum tuarum miſerere noſtri: Memento Nominis, & Numinis, & Muneris tui, Domine; O bone Jeſu eſto nobis Jeſus; quem Judicem ſuſtinere non poſſumus, Salvatorem habere deſideramus.

Quod ſi neceſſitas cogat, & Juſtitiæ ratio poſtulet ut puniamur, tu Domine ſupplicium ſume, at non in furore tuo arguas nos, nec in ira tua corripias nos, ſed pro tuo paterno amore corrige, & caſtiga, virga tua & baculus tuus, ipſa nos conſolentur; & ne ultra differas, ſed hîc dum tempus pœnitendi eſt, dum tempus miſerendi eſt, hîc ure, hîc ſeca, ut in æternum parcas, nec tradas nos tortoribus & poteſtatibus tenebrarum igne inextinguibili cruciandos. Quæ utilitas in ſanguine noſtro dum deſcendimus in æternam corruptionem? non mortui laudabunt te Domine, neque omnes qui deſcendunt in infernum, neque tu vis mortem peccatoris, ſed magis ut convertatur & vivat.

Et hoc ſcimus Domine, ſi pœnitentia ducamur, parcis & ignoſcis, ſi revertamur ſuſcipis, dum differimus ſuſtines & præſtolaris, revocas errantes, invitas repugnantes, expectas torpentes, amplexaris redeuntes, doces ignorantes, lugentes conſolaris, à ruina ſuſcitas, poſt lapſum reparas, petentibus largiris, quærentibus inveniris, & pulſantibus aperis.

Agè ergo ſanctiſſime Deus, da nobis cor pervigil quod nulla abducat à te curioſa cogitatio, da nobile quod nulla deorſum trahat indigna affectio, da invictum quod nulla fatiget tribulatio, da liberum quod nulla ſibi vendicet violenta commotio, da rectum quod nulla ſeorſum obliquet ſiniſtra intentio.

Largire nobis Domine Deus noſter intellectum te cognoſcentem, diligentiam te quærentem, ſapientiam te invenientem, converſationem tibi placentem, perſeverantiam te fiducialiter expectantem, & fiduciam te fideliter amplexantem: da tuis nos pœnis affligi per pœnitentiam, tuis beneficiis in Via uti per gratiam, & tuis gaudiis in Patria frui per gloriam, *Amen.*

f. H. 2

THE QUAKERS SHAKEN:

OR,

A Fire-brand ſnach'd out of the Fire.

BEING

A briefe Relation of *GODS* wonderfull Mercie extended to *JOHN GILPIN* of *KENDALE* in WESTMORELAND.

Who, as will appeare by the ſequel, was not only deluded, but poſſeſſed by the Devill.

MATTH. 24. 4, 5.

Take heed that no man deceive you, for many ſhall come in my Name, ſaying I am Chriſt, and ſhall deceive many.

2 COR. 11 14.

And no marvell, for Satan himſelfe is transformed into an Angell of light.

LONDON: July. 4

Printed for *Simon Waterſon*, and are to be ſold at the Crowne in *Pauls* Church-Yard. 1653.

BRITISH MUSEUM

THE QVAKERS SHAKEN.

THE minde of man deſtitute of Gods Grace, doth (like untilled ground) luxuriate into wickedneſſe and vanitie, being very prone to cloſe with the ſuggeſtions of the grand adverſarie of his ſoule; yea, though he hath had ſome taſte of the things that are excellent, yet ſuch is his courteſie, that he will be ſeeking after novelties. Old truths (like the *Manna* to the *Iſraelites* after a conſtant and continued falling of it) become nauſeous: the truth hereof hath beene found in all ages by lamentable experience, but eſpecially in theſe our dayes, which have been as fruitfull of new opinions in matters of Religion, as *Africa* it ſelfe of Monſters.

Some (though few in compariſon) God is pleaſed to recall, who have gone aſtray in this kinde, and to bring them to a cleare ſight of their folly, of which number I (by Gods Grace towards me) am one; I deſire to acknowledge him in it, and to give him the praiſe of it, and think my ſelf bound in conſcience, as a teſtimonie of my thankfulneſſe to God for my deliverance, to declare it to the world, that ſo others may heare and feare, and take warning by my example. They who have been lately in the Northerne parts of *England*, cannot be ignorant how

prevalent the impoſture of Quaking hath been for theſe nine or ten Moneths laſt paſt, in which ſnare I my ſelfe (among many poore deluded ſoules) was taken in *May* laſt 1653. though by Gods goodneſſe towards me the ſnare is broaken, and I am eſcaped; a true account whereof take as followeth.

I being deſirous to aſſociate my ſelf with this Faction at their Meeting, and to heare ſome of them ſpeake (to uſe their owne expreſſion) acquainted one of their owne with it, *viz. George Bayley* of *Kendale*, who gave me great incouragement herein from his owne experience of much advantage received by him in that way: Whereupon I went ſoone after to their Meeting at *Richard Newby's* houſe, where I ſtaid about two houres (*viz.* from eight till ten at night) where *Chriſtopher Atkinſon* was Speaker, whoſe driſt was to deny all Miniſterial teaching and Ordinances, together with all notionall knowledge formerly gained by uſe of ſuch meanes, to become as though wee had never learned any thing thereby ſavingly, and to lay a new ground worke, *viz.* to be taught of God within our ſelves by waiting upon an inward light, which (as they aſſert) lies low hidden under the earth, *viz.* the old man which is of the earth, earthy. Hereupon I reſolved to cloſe with them, after which time I was afraid to read any good Books, or heare any preaching Miniſter, or call to remembrance any thing which I had formerly learned out of Gods Word concerning God or Chriſt, or mine owne eſtate, or any other ſubject contained in Scripture; for I was perſwaded by their teaching, that whatſoever I had learned out of Gods Word by hearing, reading, catechizing, &c. was but notionall carnall, and hanging upon the Tree of Knowledge; in which condition whilſt I abode, they affirmed me to be under the Curſe, applying this expreſſion though very impertinently, *Curſed is every one that hangeth on the Tree.*

After this, going a ſecond time to one of their Meetings at *Edmond Newby's*, I had ſome conference by the way with ſome of themſelves which went with me; amongſt other blaſphemies one *Robert Colliſon* affirmed, that Chriſt was as man, had his failings, for he diſtruſted God (quoth he) upon the Croſſe, when he cryed out, *My God, my God, why haſt thou forſaken me?* to whom I anſwered, that then he ſuffered as an evill doer, and ſo could not purchaſe Redemption for us; after this comming home, he who

who then was Speaker, urged us to take up the Crosse daily, and to abide under it; saying, *Carry the Crosse all day, and it will keepe thee at night*; that this would keep us low and humble, and kill and make alive: further he endeavoured to perswade his Auditors to hearken to a voice within them, teaching that Gods voice was a still voice; after which I resolved in my thoughts to waite for the manifestation of these things within my self.

After a while, going a third time to their Meeting, as I went I was somewhat troubled in my thoughts at the remembrance of that hideous blasphemy uttered by the partie before named, whereupon I spake publickly to them at their Meeting concerning it, telling them that I would not any further joyne with them if they were all of that mind, to which some of them (after much whispering) answered negatively, wishing me not to let it trouble me; for he which spake so to me was not rightly called; with which answer I was at present satisfied, and did adhere to my former resolution. Not long after I went to another Meeting upon a Lords Day at *Robert Collisons* house in *Kendale*, where the aforesaid *Atkinson* was Speaker, who beginning about nine a clock in the forenoone, continued till three in the afternoone, in which time he spake much (according to his usuall manner) of the great experience which he had of God from the light within him, which light I not finding to be in my selfe was very much troubled, apprehending my condition to be verie bad, finding nothing but blindnesse and hardnesse, yet I still expected the appearance of that light within me, and earnestly desired that I might fall into quaking and trembling, apprehending that I should thereby attaine to the immediate discoveries of God unto me. Upon my departure from thence, I perused a Pamphlet set forth by some of the same Faction being in *York*-Castle, the maine scope of it was against the Ministry; immediately after walking in my Bed-chamber, I began (as I have formerly desired) to tremble and quake so extreamly, that I could not stand upon my feet, but was constrained to fall down upon my Bed, where I howled and cryed (as it is usuall with them) in a terrible & hideous manner, to the great astonishment of my family: Nevertheless I my self was not at all affected with feare, because it was a satisfaction to my former desires, and I looked upon it as the beginning of the pangs of the new birth,

and expected that the iſſue of it would be good; when I had continued about halfe an houre in that condition, I ceaſed from howling and crying gradually; after which I aroſe up againe beginning to rejoyce, thinking with my ſelfe that now I could beare witneſſe againſt the Miniſters of *England* as falſe Prophets and Prieſts of *Baal*, becauſe I never found ſuch effects and operations upon me by ſo long continuance under their Miniſterie; After this going to bed, I was much troubled all that night following in my ſleep with dreames concerning my condition, and had a diſcoverie of my ſinnes in particular, eſpecially of Covetouſneſſe, the Devill working ſtrongly upon my imagination; I apprehended that all ſinne was about to be hewed downe, and rooted up in me, and (to my apprehenſion) the ſinne of Covetouſneſſe had great long rootes which did viſibly appeare to me when it was rooted up: Afterwards lying awake, and thinking upon the dreames and viſions I had formerly been troubled with, I ſenſibly perceived ſomething (as I imagined) lighting upon my neck, giving me a great ſtroke which cauſed much paine to me, and after that another which was leſſe then the firſt, and ſo a third and fourth, each ſtroke being leſſe then the former, and each ſtroke deſcending lower down, till it came to the middle of my back, and then I thought ſomething entered into my body, which I perſwaded my ſelfe (from Satans inſtigation) to be the Spirit of God deſcending upon me like a Dove and entring into me, whereupon I heard (in my conceit) a voice within me ſaying, *It is day*; whereupon looking up and perceiving it to be light, I anſwered *Yes*; the voice replyed twice over to me, and ſaid, *as certaine as it is light, ſo certainly ſhall Chriſt give thee light.*

After this I continued two or three daies waiting for further diſcoveries of light within me, being rapt up into an extaſie of exceſſive joy, and ſometimes againe exceedingly dejected with feares and doubts of my condition, whether it were really good, or I were under Satans deluſions; yet ſtill I waited for further manifeſtations, and walking into the Garden, lying down upon the ground with my face towards the earth, my right hand began extreamly to ſhake, ſo as I could not hold it ſtill, the meaning whereof whilſt I was wondering what it ſhould be, and apprehending my ſelfe as being ſhaken by the hand, I was brought into

into another rapture of great joy, imagining it to be a figure of my ſpirituall Marriage and Union with Chriſt. Then preſently I was by the power within me raiſed, and ſet upon my feet, and by the ſame power turned and laid upon my back, with my face cowards the skie; at which time all my ſinnes particularly were againe brought into my memorie, and at the remembrance of everie ſin, my hand was carried round about with giving a little pat upon the ground, and then I imagined I heard a voice ſaying, *now ſuch a ſinne is mortified*; after which I being perſwaded by it, that all my ſinnes were mortified by it one by one; the power that I was then acted by, permitted me to ariſe up againe of my ſelfe, ſaying unto me, *Aske whatſoever thou wilt of the Father in my name, and he will give it thee*: I replied, I know not what to aske, and therefore deſired that power to teach me what I ſhould aske; he anſwered me againe, and bid me aske *Wiſdome in the firſt place*; whereupon I deſired alſo that God would give me ſuch things as were moſt for his glorie and the good of others; whereunto the power anſwered, *that my requeſt was granted, and that I ſhould alſo be indewed with the gift of Prophecy and ſinging praiſes to God*; wherewith being ſatisfied, I went to another Meeting within an houre after, at *William Doddings* houſe in *Kendale*, which was the fifth and laſt Meeting that I was at with them, where *Chriſtopher Atkinſon* being Speaker, I was much more affected with what he ſpake then formerly, as being able more inwardly to witnes in part to what he ſpoke. After he had done, and a little pauſe had, the companie roſe up, as if they had been readie to depart; I my ſelfe was readie to go away with the firſt, but the Wife of the houſe (*Iſa: Dodding*) tooke me by the hand, and wringing it very hard, bade me ſit downe againe, which I did, and preſently after one *John Audland* ſtood up, and began to ſpeake, ſaying, *cannot you watch one houre?* and ſo proceeded after the uſuall manner. In the time of his ſpeaking I was by the power within me drawne from the chaire upon which I ſat, and throwne upon the ground in the middeſt of the companie, where I lay all night; all which time my bodie and all the members of it were ſtill in motion, I being turned from my back to my belly, and ſo back againe ſeverall times, and making croſſes continually with my legges one over the other; my hands alſo were carried to and fro upon the ground

ground by a compulsive power, as if I had been writing upon the ground; in all which actions and motions, I acted not in the least measure by a naturall power of mine owne, neither did I resist or could I resist that power which acted me, but was altogether passive, I was perswaded that it was the immediate power of Christ, and heard to my thinking a voice speaking to me and saying, *that that writing with my hand upon the ground did signifie the writing of the Law within my heart.* Having laine all night upon the ground in the manner aforesaid, the power (as before in other actions) moved my hands to my head, and laid them upon the top thereof fast closed together, whereupon I heard a voice saying, *Christ in God, and God in Christ, and Christ in thee*; which words I was compelled to sing forth before the companie in a strange manner, and with such a voice as was not naturally mine owne: I sung also divers phrases of Scripture, which were given into me; after which I was raised from the ground, and set upon my feet by the power within me, which bade me be humble, and brought me downe againe upon my knees, and with a whispering voice said to me, *stoope low, low*; and having stooped neere the ground with my face, it said to me, *take up thy Crosse and follow me*; whereupon arising I was led out of the house (by the back doore) downe to the River, and back againe from thence into the Towne another way, where I was sensibly drawn down the street, and caused suddenly to turne aside to a doore of an house (my selfe not knowing who lived in it) two of the said companie following me all the time, (*viz*ts) *William Dodding* and *John Awdland*, and seeing me to go to that doore said, *whether wilt thou go? this is the fidlers house*; I answered, *whose house soever it be Christ leades me hither, and hither I must go*, whereupon my hand was carried to knock at the doore, and commanded by a voice to say, *Behold, Christ stands at the doore and knocks*; after a while the Fidler opened, and I was led into the house not speaking any thing unto him; where my hand was carried to a Base-violl hanging up in the house; I tooke it downe and began to plaie upon it with my fingers, and was immediately compelled to fall a dancing, which I seldome or never in all my life did before; hereupon I questioned what power it should be that carried me forth to such actions, to which the voice within me replied;

This

This is not because I love musick, for I hate it, but to signifie unto thee what joy there is in heaven at thy conversion, as also what spirituall melodie thou shalt have hereafter: then I was led out of the house into the street, and so carried along through the Towne, being moved to proclame as I went, *I am the way, the truth, and the life*, with other expressiõs to like purpose; after which I was brought to mine owne house, the aforesaid *William Dodding* going along with me, acknowledged that he had no power to leave me all this time; being come home, the same power would not suffer me to rest, but cast me upon the ground, and caused me to make circles round about the house with my hand, with many the like actions, telling me, *that I was putting off the old man*; my hand also was carried to take up a stone which lay upon the floore (which in my apprehention was in the forme of a mans heart) the voice within me telling me, *that Christ had taken that stone out of my heart, and given me an heart of flesh*, and my hand was moved to hold it forth to the spectators, and my tongue to utter this sentence, *except you see signes and wonders you will not beleeve*; and throwing the aforesaid stone amongst them I said, *Loe, here is my heart of stone*; afterwards being cast upon the ground upon my back, the voice spake to me, saying, *thou shalt have two angels to keep thee*, whereupon imediatly two Swallows descended downe the Chimney, and sat upon a shelfe over against the place where I lay: this others in the house besides my selfe beheld, and I cried to them, *my angels, my angels*, being perswaded that they were angels from heaven, and that it was a fulfilling the promise; I held out my hand towards them expecting they should have come to me, but they did not, but ascended up the Chimney, though both the doore and the window were open.

I was also by the same power carried out of doores upon my hands and knees into the street, which my Wife and others seeing endeavoured to hinder me, but I told them I would not be hindred, but leave Wife, Children, and all to follow Christ: In this manner I went up the street, thinking that I bore a Crosse upon my neck, and continued in this motion till some pulled me out of the mire and durt, and by force carried me into the house againe; whereupon I was moved to point to one of them which brought me in, and to say to her, *Christ points at thee, thou*

art a wicked woman, and haſt hindred the worke of the Lord; then the voice asked me where my Croſſe was, telling me I had ſcattered it, whereupon I was moved to make a Croſſe with my finger upon the floore, and forced to ſet my head upon it, playing topſie turvie, or bull necks, thinking then I had retaken up my Croſſe: in theſe actions I was kept a long while, having many Scripture expreſſions given in, to the admiration of all that heard me; ſometimes I was forced to leap and dance, this expreſſion being given in to me, *now I have finiſhed the worke which thou gaveſt me to doe*, thinking my Redemption then fully accompliſhed: but my joy continued not, for I was caſt downe againe, and the voice told me, *I had offended God in attributing that to my ſelfe which was proper to Chriſt*; whereupon I was caſt upon the ground, and lying upon my belly, I was forced to lick the duſt, and my hand carried to ſtrike extraordinarily upon my head, having a voice given me, *that no ſinne muſt go unpuniſhed*; ſo creeping up and downe the houſe, I heard a voice ſaying, *where is thy Croſs*? upon which looking aſide, I thought I ſaw a viſible Croſſe hanging in a thread, which with my hand I put behind my neck; I was kept in theſe poſtures all that day till evening, when many Quakers came in to me, who ſpake nothing but thus, *Be lowly, mind thy condition, and hearken to the voice within*; not giving any words of comfort or reproofe, or putting up any Petition at all for me, but departed, leaving me in this condition; my ſtrength being almoſt ſpent, and my bodie much conſumed by continuall reſtleſſeneſſe: Two of them offered to watch with me that night, but I refuſed, telling them I was well, whereupon they departed. After this my Wife and Family being gone to bed, I being alone in the houſe, began to recollect my ſelfe, and to queſtion whether that power by which *I* had been ſo ſtrangly acted, were Divine or Diabolicall? whereupon *I* was immediately ſtruck with a pannick feare, and my hand was carried to take up a Knife which lay upon the Table, which being done, my hand was carried with it towards my throat, and the voice ſaid to me, *open a hole there, and I will give thee the words of eternall life*; whereupon *I* anſwered, *what, with a Knife?* and ſo threw the Knife away, being confident it was a temptation, from which *I* deſire God to deliver me: My Wife being in bed in the next roome, and hearing me ſpeake when

none

none was with me, came out, and desired me to go to bed, which *I* did at her entreatie: all the night following *I* was fully resolved that it was the Devils power that had acted me all along formerly, and was perswaded that *I* was really possest with a Devil, which must be ejected; & in the morning *I* verily thought that a Devill went out of me, at which instant *I* roared very hideously, crying, *now is the Devill gone out of me*, at which instant I and my family heard it thunder, (though none in the Towne besides heard it) which made me thinke it was the Devill, *be being the Prince of the power of the aire*; soone after the same power came under another notion and told me, *that it was Satan that had possest and led me heretofore, but now Christ was come, and he by his power had cast out Satan, and convinced me, that whatever I had done the day before was in obedience to Satan, and that as I had served the Devill all the day before in my clothes, so that day I must undo all that I had formerly done, onely in my shirt in Obedience to Christ*; which immediately *I* endeavoured, rising out of my bed, and going into the street with my shirt onely; but my wife and others soone laid hold upon me, and stopt me; whereupon the power within me told me, *that I must be carried into the house with foure women, as I had been the day before, or else I should perpetually stand there like a pillar of Salt, as* Lots *Wife did*: So *I* was borne in by foure women, who carried me againe into my bed, which being done, *I* told them, *I had been doing the Devils worke the day before, but to day I must doe the work of Christ*, and pointing at a woman whom *I* had pointed at the day before, said these words, *the devill told me yesterday that you were a wicked woman, but now Christ tels me that you are Gods Servant*; the Woman being departed, *I* fell to acting in my shirt onely, upon the bed, as *I* had done formerly upon the house floore, playing topsie turvie from one bed to another, whereby *I* might have undone my selfe; but the power which acted me, bid me not feare, *for I will give thee strength*. After this the power told me, *that the devill had the other day commanded me to beare my Cross, but now Christ commands thee to lay aside thy Cross, for Christ takes no pleasure in Crosses, nor will he have me worship them as yesterday I had done*: Further the power said to me, *the devill made thee yesterday to lye all day upon the ground, but now I have provided a bed for thee*, giving in this Scripture to me, *My yoke is easie*; promising also, *to give me bread*

of life to eat, and water of life to drinke, and that out of my belly ſhould ſtew Rivers of living water; whereupon my teeth were cauſed to move, as if I had been eating; and I thought I felt in my belly, a flowing up and downe as of waters, I was alſo perſwaded that yeſterday the Devils Angells had waited on me, but now Chriſts Angels ſhould guard me; whereupon I ſaw two Butter flies in the window, to which my hand was carried, and having taken one of them in my hand, I was moved by the power within me to put it into my mouth, and did ſwallow it down into my bodie, which having done, I tooke the other in my hand and was moved to put it to my throat, the power telling me, *it ſhould enter in there*, ſaying, *nothing is impoſſible to them that beleeve*. After this I was cauſed to make circles upon the bed, as I had done formerly upon the ground; whereupon I began to thinke that this was not of God, and ſo began to reſiſt the power by which I was acted, and thereupon fell into great feare and doubting, crying out, *Lord what wilt thou have me to doe?* but the power told me, *that it was too late to cry unto God, for ſentence was already pronounced againſt me*; whereupon I lay downe in my bed much deſpairing, and was then convict, that it was the devill which had againe deluded me; in which condition having laine a ſhort ſpace, I was againe aſſaulted by a power the third time, which told me, *that it was a white devill that had deceived me the latter time, but now Chriſt was come indeed, and he would caſt him out*, whereupon I apprehended that Devill alſo to be ejected; after which, as I lay in my bed, all the members of my bodie fell a working as if the pangs of death had been upon me, the power telling me, *that it was the pangs of the new birth, and that Chriſt was now borne in me*, with which I was ſomewhat ſatisfied, lying in that condition a whole day; in which time the power perſwaded me *that I ſhould worke wonders, and caſt out devils in his name:* ſoon after two Quakers came to me, *viz. Geo. Bayley* & *J. Braban*, whom I told that I had had two devils caſt out of me, but now Chriſt was in me for a truth; then the power (pretending to be Chriſt) ſaid theſe words, *I was crowned with a crown of thornes, but I will crown thee with a crown of glory*, and bad me (as a figure thereof) *to ſet my fiſt upon my head and it ſhould appeare to the ſtanders by as a glorious crown, though I ſaw nothing my ſelfe*; which having done, I ſpake to the ſtanders by, ſaying, *what do you ſee?* whereunto they

gave

gave me no anſwer (being Quakers) but turned their eies another way, the power telling me, *that they ſaw the crown upon my head; but were ſo ſtrucken with admiration, that they could not expreſſe what they ſaw*; immediately the power bad me tell one of the Quakers then preſent, *that he had a devil in him, and that I ſhould have power to caſt him out*; whereupon I ſaid to him, *G. thou haſt a Devill in thee*, the power told me he ſhould *quake and tremble*, which immediately he did; the power bade me ſpeake to him *to fall flat upon the ground*, which he did, and after a little ſpace roſe againe, and *I* asked him *whether the devil were gone out of him* (having been before perſwaded by the power that *I* ſhould caſt him out) to which he gave me no anſwer, but the power told me *that the Devill was ejected*. *I* was told alſo by the ſame power who (of thoſe that came to ſee me) *had devills, and who not*; *and that my wife and my mother had devills in them, but I had power given me to caſt them out*. After this, beginning againe to queſtion whether this were Chriſt or not, *I* fell into great feare and doubting, as formerly; whereupon the devil diſcovered himſelf to be the devil, and told me, *that all this while I had been ſirving him, and blaſpheming God, and that it was now too late to repent*, whereupon *I* was brought into deſpaire for a time, thinking every thing which *I* either heard or ſaw, to be the Devil come to fetch me away: one while *I* thought that *I* ſhould be taken away in a flame of fire, or elſe that the earth would ſwallow me up quick; whereupon *I* called my wife, and deſired her to bring up my children in the feare of God, for the devill would fetch me away, my ſelfe ſtill thinking that he was drawing me out of the bed; thus *I* apprehended my ſelfe wholly under the power of the devil, and had no power to recover my ſelfe out of that ſad condition. At laſt *I* began (having been ſo long deluded) to deſiſt from hearkning to the voice within me, and apply my ſelf unto God, in & through Chriſt, for deliverance from the power of Satan, knowing that God was able to deliver me, though *I* were ſo farre involved in the ſnare of the devill; thereupon my faith was in ſome meaſure raiſed to beleeve that God would deliver me; whereupon *I* was preſently in a great agonie, and did ſweat extreamly, in which condition *I* continued all night, but was ſomewhat more chearfull in the morning, eſteeming my ſelfe in ſome meaſure reſcued from the povver of the devill: yet having not reſolved, as yet

finally to deſert that vvay, *I* vvas ſoone againe aſſaulted by the ſame povver, telling me, *that now the devil was finally caſt out of me, and that the roome within me muſt not be left empty, but that Chriſt muſt come and have the whole, & ſole poſſeſſion, or elſe Satan would return and re-enter with ſeven other Devils worſe then himſelfe*, telling me vvithall, *that he was Chriſt*, and ſolliciting me to entertaine and imbrace him as he had done formerly: *I* reſiſted the ſuggeſtions of this power for a time, having bin ſo often deluded; whereupon as a motive to perſwade me to entertain it, he repreſented to my memorie all, or moſt of the remarkable paſſages of my life, both in *England* and *Scotland*, told me how long *I* ſhould live, *viz.* ten yeares, and where *I* ſhould die, *viz.* at *London*, and that *I* had a weake bodie, but he would ſtrengthen it, and thereupon cauſed me to rub my bodie all over with my hands, at which inſtant *I* conceived my bodie to receive ſtrength, and the members thereof to be more in ſubſtance then before; with divers other paſſages, promiſing me proſperitie in the world, and ſpeaking theſe words to me. *John* 4 29. *Behold, a man that hath told thee all things that ever thou didſt, is not this Chriſt?* whereupon *I* was at laſt perſwaded to imbrace this power, thinking that it was Chriſt indeed; whereupon *I* was preſently ſenſible of a working throughout my whole bodie, which ſoone ceaſed, and then *I* thought that my condition was good, and Chriſt to be really in me: afterwards this power told me, that *I* had highly offended God in all my former paſſages in giving way to Satan, and that *I* was guiltie of all ſins except that againſt the holy Ghoſt, but told me, that *I* did it ignorantly, and therefore he had pitty on me; *I* was further perſwaded by the ſame power, that *I* ſhould lie (ſeemingly) dead, which *I* did, not daring to ſtirre, til the power moved me. Lying thus a while, the power began firſt to move one of my legs, and then the other; after that my hands, and then my head, and at laſt my whole bodie; cauſing me to ſit up in my bed; and telling me, *that thus ſhould my body be quickened and raiſed up again at the laſt day*: then the power told me, *that I muſt pull off my ſhirt, and my cap, and the napkin which I had about my neck*, ſaying, *that whatſoever was about me was polluted, and that he hated the garments ſpotted with the fleſh*; whereupon I pull'd them off, & threw them on the ground, uttering theſe ſame words, *that I hated the garments ſpotted with the fleſh*: the power alſo told me, *that all my*

bonds

bonds were broken, and my cords loosened, and that Christ had set me free; vvhereupon calling for a clean shirt, & other linnen, I arose, concluding my self to be in a good condition; yet finding my self being up no better, nor my bodie more strengthened, but rather vvrakened, I began to see that I had been deluded in this last businesse as formerly; vvhereupon I was strucken with fear, & walking into the Garden, I thought one while that the Devill would pull me into the earth, and another while that he would pull me into the aire, so that I was afraid to continue abroad, and came againe into the house, and suspected every thing that I heard to be the Devil waiting to fetch me away; being in this perplexitie of soule, I began to consider hovv grievously I had offended God in rejecting the use of all externall means; as reading, hearing, prayer, &c. in the use whereof God hath commanded us to vvait upon him, and therefore that it vvas most just vvith him to leave me to my selfe, and to give me over to strong delusion, that I should beleeve lies, vvhich vvas my condition for a time, by the just judgement of God upon me, as for other provocations, so especially for rejecting the revealed vvill of God in his Word, & hearkning only to a voice vvithin me; because vvhat vvas spoken by it, vvas seconded by lying Wonders, of vvhich God hath given notice in his Word, that so his people might not give credit to them, nor be deluded by them. I hope the Reader vvill so farre give heed to vvhat *I* have related concerning my selfe, as to learn thereby to take heed of being imposed upon by the devil, though he doth transforme himselfe into an angell of light; vvhich advantage if any reape by it, *I* have my end: it hath been no small burthen to my conscience (since Gods gracious deliverance of me from this snare) that I should so farre gratifie the grand Adversarie, as not onely to listen to his suggestions, and embrace his voice for the voice of Christ, but also wholly to neglect those meanes, in the constant and conscientious use whereof God hath promised to reveale himself unto his people, and to give in comfort to them, which because *I* found not (though through my owne default) *I* did in effect say, *why should I waite for the Lord any longer?* and so turned unto lying vanities. Oh, that all who affect novelties, would seriously consider of it, and take warning by it; for, *Turpius ejicitur quam non admittitur*. It is easier to withstand the devill at his first assault, then to expell him being once admitte.

admitted: Many beſides my ſelf, have bin, and are in the like condition, but few or none to whom the Lord hath manifeſted his Grace in ſuch a manner as to my ſelfe: I had before this made this known to the world, had I had tranquillitie of conſcience, and compoſure of ſpirit, which bleſſing the Lord having in his grace reſtored to me, I deſire the Chriſtian Reader to joyne with me in returning praiſes unto the Lord for his goodneſs towards me; I reſt fully perſwaded, and I think it doth evidently appear (by what is mentioned in this Relation) to perſons unprejudiced, that my quaking & trembling was of the devill, that I was acted wholly and ſolely by him whilſt in this condition, & I doe really beleeve that others in the like condition which I was then in, would be of the ſame mind with me upon ſerious tryall of their condition by the principles of Chriſtian Religion, and ſanctified Reaſon; leaſt the ſtrangeneſſe of ſome paſſages in this Rela ion, ſhould put the faith of any one upon the racke, or make them queſtion the truth thereof; I have not onely given teſtimonie my ſelfe of it, by ſubſcribing my name, but alſo procured ſeverall perſons of known fidelity living in, or neere *Kendale*, (whoſe names are under-written) to teſtifie the probabilitie (if not the certaintie) of the truth of it, by what they have ſeen and heard.

JOHN GILPIN.

I beleeve this Relation to be true, Edward Turner *Mayor of* Kendale.

By what I have heard of the carriage of John Gilpin, *and his actings, I do beleeve this Relation to be true*, John Awher.

I ſaw him when he went through the Towne, declaring himſelfe the way, truth, and life. Ja. Cocke.

We beleeve this Relation to be true.

T. Walker, *Paſtor of* Kendale.
J. Myriell *Maſter of the Free-Schoole there.*
Rich. Priſſoe.
Tho. Sandes.
Allan Gilpin.
John Waſhington.
Rob. Fiſher.

FINIS.

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Christian Concord:
OR THE
AGREEMENT
of the Associated PASTORS and CHURCHES OF *WORCESTERSHIRE.*

WITH

Rich. Baxter's Explication and Defence of it, and his Exhortation to Unity.

ROM. 12. 4, 5.

For as we have many Members in one Body, and all Members have not the same Office: so we being Many are one Body in Christ, and every one Members one of another.

JUDE Ver. 19.

These be they who separate themselves, sensuall, having not the Spirit.

LONDON, July. 10.

Printed by *A. & M.* for *Thomas Underhill*, at the Anchor and Bible in *Pauls* Church-yard near the little North-door, and *Francis Tyton* at the three Daggers in Fleet-street near *Dunstons* Church 1653.

ROM. 14. 17, 18, 19.

For the Kingdom of God is not meat and drink, but Righteouſneſs, and Peace, and joy in the holy Ghoſt.

For he that in theſe things ſerveth Chriſt, is acceptable to God, and approved of men.

Let us therefore follow after the things which make for Peace, and things wherewith one may edifie another.

PHIL. 2. 1,2,3,4.

If there be therefore any conſolation in Chriſt, if any comfort of love, if any Fellowſhip of the Spirit, if any bowels, and mercies;

Fulfill ye my joy, that ye be like minded, having the ſame love, being of one accord, of one minde.

Let nothing be done through ſtrife or vainglory, but in lowlineſs of minde let each eſteem other better then themſelves.

Look not every man on his own things, but every man alſo on the things of others.

ROM. 15. 1,2,5,6,7.

We then that are ſtrong, ought to bear the infirmities of the weak, and not to pleaſe our ſelves.

Let every one of us pleaſe his Neighbour for his good to edification.

Now the God of patience and conſolation grant you to be like minded one towards another, according to Chriſt Jeſus.

That ye may with one minde and one mouth, glorifie God, even the Father of our Lord Jeſus Chriſt.

Wherefore receive ye one another, as Chriſt alſo received us, to the glory of God.

EPHES. 4. 2,3,4,5,6.

With all lowlineſs and meekneſs, with long ſuffering, forbearing one another in love.

Endeavouring to keep the unity of the Spirit, in the bond of peace.

There is one body and one ſpirit, even as ye are called in one hope of your calling.

One Lord, one Faith, one Baptiſme,

One God and Father of all, who is above all, and through all, and in you all.

PSAL. 133. 1.

Behold how good and how pleaſant it is; for brethren to dwell together in unity.

JOH. 17. 21,22,23.

That they may all be one, as thou Father art in me, and I in thee, that they alſo may be one in us: that the world may beleeve that thou haſt ſent me.

And the glory which thou gaveſt me, I have given them: that they may be one, even as we are one:

I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou haſt ſent me, and haſt loved them, as thou haſt loved me.

1 COR. 1. 10.

Now I beſeech you, brethren, by the Name of our Lord Jeſus Chriſt, that ye all ſpeak the ſame thing, and that there be no diviſions among you: but that ye be perfectly joyned together in the ſame minde, and in the ſame judgement.

The

THE PROPOSITIONS

Agreed on by the

Associated Ministers

of the County of

WORCESTER,

and some adjacent Parts.

We Ministers of the Gospel whose Names are underwritten, after our seeking of Gods direction, and our most serious consultations about the discharge of our Duty, for the Reforming and right Guiding of the Congregations committed to our charge, and for the right Managing of Gods Worship therein; Do Agree and Resolve as followeth:

I. IN general, We do Agree and Resolve, not to addict or engage our selves to any Party, nor to set up the Dictates of any as such, but at present only to Practise unanimously those known Truths which the sober and godly of each Party are agreed in, as near as possibly we can, that so we may neither give occasion to any such sober and godly persons to divide from us; nor yet proceed ungroundedly, doubtingly, and uncomfortably in our Work, nor attempt any thing but what we know to be of God, and may

chearfully bear all labour, and ſufferings that we may meet with in carrying it on.

II. We agree, and reſolve by Gods help, That ſo far as God doth make known our duty to us, we will faithfully endeavour to diſcharge it, and will not diſiſt through any fears of loſſes in our Eſtates, or the frowns and diſpleaſure of men, or any the like Carnal inducements whatſoever.

III. Particularly, We are all convinced that it is the duty of each Miniſter to endeavour to know (if poſſible) each perſon of his charge, that ſo he may know where his ſpecial duty lieth, and how to perform it.

IV. We are alſo convinced, That it is the duty of Miniſters and people, according to their ſeveral opportunities, to admoniſh and reprove thoſe that live in any known ſin, through wilfulneſſe or negligence (laying aſide the ordinary infirmities that the moſt godly are ſubject to) and this muſt be with tender love, and yet with great ſeriouſneſſe, and with diſcretion; and not with malice, bitterneſſe, or diſdain, yet variouſly according to the quality of the perſon and offence. And if the offender hear not, that is, obey not the admonition, by Repenting and Reforming, he muſt be admoniſhed before witneſſe; This therefore we Reſolve by Gods aſſiſtance faithfully to practiſe according to our opportunitie, and to acquaint our people with their duty herein, eſpecially in great Congregations, where through the greatneſſe and multitude of other works, leſſe of this can be expected from Miniſters.

V. If any after this admonition ſhall yet refuſe to Repent and Reform, thoſe that can prove it, muſt tell the Church-Officers, who muſt hear the caſe, and admoniſh them with Authority. The like muſt be done by thoſe that have been oft admoniſhed by others formerly, and not Repented and Reformed; and thoſe whoſe ſin is notorious, and hainouſly ſcandalous. But for private perſons to accuſe others in the publick Congregation before the Officers have heard the caſe, may breed dangerous ſlanders and quarrels: We Reſolve

ſolve therefore to appoint ſome certain times for the hearing of ſuch caſes.

VI. In Corporations, or other places that have Magiſtrates, We judge it convenient, if we can ſo far prevail with them, that they would grant us their preſence at theſe meetings, both to be witneſſes of our right proceedings, and to countenance them ſo far as by Law they may; and eſpecially becauſe it is neceſſary that they have the full cogniſance of our proceedings, before we can expect they ſhould aſſiſt us againſt any that will violently intrude into our communion or diſturb us: and alſo that they may at the ſame time firſt cenſure offenders according to Law, and ſo we may know their proof of the fact; yet do we judge their preſence a matter rather of conveniencie then of neceſſity.

VII. If any after this refuſe to Repent and Reform, or if any have ſinned hainouſly with publick ſcandal of the Church, it is the duty of Miniſters to rebuke ſuch before all the Church, and to call them publickly to repentance: This therefore we are reſolved in both theſe caſes to practiſe.

VIII. Yet, where any mans ſin is ſuch, as to expoſe him by the Law of the Land to death, or impriſonment, or great mulcts, or other penalties; We reſolve not to anticipate publick Juſtice, nor to call out ſuch to accuſe themſelves by their Church confeſſions, but ſhall wait to ſee what Juſtice will do with them: but after mulcts and corporal penalties impoſed by Juſtice upon proof of guilt, we may and muſt require open repentance, if the perſon do ſurvive.

IX. We Reſolve (that we wrong not others or our ſelves) not to mention any mans ſin publickly (by this perſonal application) before we have full proof beyond all exception, both of the fact and the faultineſs, and not to traduce men in doubtful or controverted caſes; and moſt commonly we muſt have the parties own confeſſion of the matter of fact.

X. If

X. If after this publick admonition the ſinner ſhall obſtinately refuſe to manifeſt Repentance, or to Reform; it is the duty of the Miniſters to make a perſonal application to him of thoſe threatnings which Chriſt hath denounced in Scripture againſt ſuch as he is; and eſpecially to declare in the Name of Chriſt, that he is one whoſe communion the Church is bound to avoid; and to require him to forbear uſurping that communion, and to charge the Church in Chriſts Name to avoid all familiarity with him, not only in Gods Worſhip, but in common converſation, further then natural and civil relations binde us.

XI. When the Church or Officers are orderly acquainted that any man is obſtinate in ſin, after private and leſſe publick admonition, or that his ſin is notorious, and of publick ſcandal, it is unmeet to admit him to publick communion at the Lords Supper while he is under juſt tryall; for while the Church is neceſſarily in doubt whether he be ſuch a ſcandalous or obſtinate ſinner or not, and ſo whether they may lawfully communicate with him or not (being forbidden communion with ſuch) they muſt needs forbear his communion for that time (till his clearing or Repentance reſolve their doubt) or elſe they muſt act doubtingly and not in Faith: Yet this is only a ſuſpenſion of actual communion at preſent (no duty being a duty at all times to be performed) and not a proper denial of his right till he be caſt out. The trial of his juſtly queſtioned right, will not fitly conſiſt with his actual, full, and preſent exerciſe and uſe of ſuch priviledges.

XII. We are all agreed likewiſe, That where men are thus notoriouſly ſcandalous, or obſtinate in known ſin, we may not content our ſelves with a meer debarring ſuch from the Lords Supper (which mulitudes do willingly forbear of themſelves, who yet are taken for as good Chriſtians as others, and not avoided in regard of any other communion) but we muſt proceed to the forementioned publick reproof, and caſting

ing them out of our communion, else their remaining members of our Church will harden themselves, offend the godly, occasion the weak to separate, and will be a scandal to our Profession, and an offence of God: We resolve therefore to discharge the foresaid duties in faithfulnesse, as God shall enable us.

XIII. It must not be a slight, unwilling, meer verbal Repentance that must satisfie the Church, either for preventing or taking off a Censure of casting out, but only such as seemeth free and serious, answerable in some measure to the quality of the fault. Such therefore we Resolve to require and expect that we delude not mens souls, and provoke not God by making a formality or Jest of his Ordinances.

XIV. If after once or twice scandalous or obstinate sinning, a man do once and again professe a serious Repentance, we shall admit him to Communion: But if after oft professing of Repentance he return again to wilful or scandalous sinning, we shall delay his re-admission till his actual Reformation do manifest the truth of his Repentance, else Gods Ordinances will be frustrated by illusion: Yet cannot we punctually resolve just how oft such mens professions alone may be taken as satisfactory, nor just how long we must delay his re-admission, if he forbear sinning, seeing these are to be varied according to the qualitie of the sin, and the seeming seriousnesse of Repentance, and therefore must be prudentially determined, when the individual Case with its circumstances is considered.

XV. Though the people have not Ministerial or governing power, yet they are to have a judgement of discretion, and thereby to try and discern, whether they that do cast out, or Absolve by Ministerial Authoritative Declaration, do proceed according to Gods word or not, and are not to obey any sentence or injunction that is contrary to that word; yet must they not on that pretence disobey or refuse to execute such injunctions and Censures without manifesting their proofs of its Error.

XVI. If people will not avoid communion and familiarity with such as are publickly cast out, they are to be dealt with by admonition, as in case of other sins. But if it should be a greater part of the Church that shall obstinately after admonition own and maintain a notorious scandalous sinner in his sin; or so far professe communion with him, that they make his sin their own, and continue obstinate therein, the rest of the Church are not only bound nevertheless to shun communion with the offender, but with them that so adhere to him, provided that it be not about lesser sins, or in a disputable doubtfull case, wherein they want full evidence against the offender: Yet do we agree for the avoiding of several dangerous consequents, before we attempt this work, to acquaint our Brethren of that Association, and hear their Judgements.

XVII. It having been the custom of the Church in the Apostles daies, to have ordinarily many Officers in a Church, and the private part of the Ministerial duty being so exceeding great, and of indispensable necessity where it can be performed, and also because it is lesse satisfactory and convenient for one Minister alone to try cases, where more may be had; We therefore judge it needfull to use all lawfull means to procure more Ministers or Elders then one in each Church, even proportionable to the number of Souls, and greatnesse of the work; and if for want of men or maintenance, there cannot Learned men be obtained, We judge it fit to take the assistance of sober Orthodox judicious persons of competent ability for private instruction and over-sight, and ordained to this work, though defective in learning, and lesse able publickly to Teach, and who may leave publick speaking to him that is more able, and do the more of the lesse publick work; and that such if other maintenance be wanting, may lawfully and fitly labour with their hands: And as long as we agree that these Elders are ordained Church-Officers, and what shall be their work, there needs to be no breach among us, though we determined not of their power in Sacraments,

ments, and whether their Office be the ſame with the Teaching Elders; Whilſt we agree in Practice, we may leave mens ſeveral principals in ſuch a difficult controverted point to their own judgements: Alſo we conceive it meet that where there are fit men, ſome be ordained to the Office of Deacons.

XVIII. Becauſe all this forementioned Diſcipline cannot be exerciſed without the peoples conſent (the Miniſterial power being not compulſive, as by violence, but Nunciative, Swaſory, and directive) and we have at preſent no full diſcovery of their conſent: And becauſe Miniſters ſhould have a particular knowledge of their Charge, which now is uncertain, and for divers other Reaſons propounded and debated among us, we judge it very fit, if not of neceſſity, to deſire a more expreſſe ſignification of our peoples conſent to our Miniſtry, and Miniſterial actions; and in particular to ſubmit to this Diſcipline, as the members of that particular Church: And becauſe we have reaſon to ſuſpect that many among us underſtand not, or believe not the very fundamentals Eſſential to the Chriſtian Faith; We judge it fit withall to require an underſtanding profeſſion of Aſſent and Conſent to ſuch fundamentals, except any of us ſhould judge that we can better exerciſe the forementioned Diſcipline without calling their people to ſuch a profeſſion of conſent, in which caſe we will declare our Reaſons to our Brethren of the Miniſtry in our meetings, and hear their advice when the caſe is opened.

XIX. In requiring this expreſſe conſent, We agree to proceed according to theſe following Rules.

Reg. 1. We will firſt inſtruct our people in divers Sermons about the Nature of a Church, its conſtitution and government, the duty and Authority of Paſtors, and the duties of people to God, their Miniſters, and to each other as members of ſuch a Church, and the meaning of each branch of that Profeſſion which we call them to, that ſo they may not do it raſhly, ignorantly, or formally.

R. 2. We ſhall as exactly as God ſhall enable us, draw up, and agree upon a form of words containing the ſaid Profeſſion, with a brief Preface concerning the reaſons, nature, and ends of it; and we will all uſe the ſame form of words to a word, except any Brother ſhall think himſelf bound to differ in any ſmaller point, where a difference is tollerable; in which caſe we will give in our reaſons at the meeting of our Brethren of the Miniſtry, and hear their adviſe.

R. 3. We ſhall take theſe Profeſſions only in publick, and not ſecretly.

R. 4. We ſhall deliver to our people a Copy of this form of Profeſſion that they may conſider of it before they are called to it.

R. 5. We ſhall firſt receive the Profeſſion of all them that are ſatisfied and moſt willing, and wait till the reſt are ſatisfied and will freely conſent, and not ſpur them on to do it ignorantly, raſhly or unwillingly.

R. 6. If any deny or delay to expreſſe their conſent, We ſhall endeavour carefully to diſcern on what grounds he doth it, and whether it be a flat denial of the matter, or only ſome ſcruple at the manner, and accordingly ſhall diſtinguiſh between, 1. Profeſſors of Conſent, as being members certain, 2. Or deniers of conſent as to the matter, as being no members of that Church: 3. And delayers or deniers to conſent to the manner, as being uncertain, or leſſe certain, whether they are members or no, till they further diſcover it.

R. 7. We ſhall diſtinguiſh between Infant-members, and Adult. and for the former we ſhall take their Parents profeſſion, and for the latter we ſhall expect their own: And though it cannot be determined juſt to a day or year when any is paſt his Infant-Church-Eſtate, yet none muſt be enrolled or accounted among Adult. and perfect members, til they perſonally and publickly ſhall make their profeſſion; whether it be only of their Faith and Obedience to Chriſt, that they may be eſteemed Adult. members of the Univerſall Church,

or

or also their consent to be members of a particular Church.

R.8. If any at full age do offer their Consent to be members of a particular Church, and expect to enjoy its priviledges, who yet understand not, or believe not the fundamental Essential points of the Christian Religion, if they be willing to learn, we shall presently instruct them as *Catechumeni*, and admit them when they are fit: But if they refuse to learn, we must take them for such as refuse to be Christians; and therfore where we have just reason to suspect the ignorance or unbelief of any that offer their profession of the form of words. We judge it our duty more particularly to examine them, yet resolve that we will not refuse any for want of fit expressions, who any way discover that they understand the matter.

R 9. Though we shall receive Professions only in publick for satisfaction of the Church, and other reasons, yet those whose knowledge only is suspected, we may examine in private, because some of understanding are not able in publick to expresse their mindes: and afterwards in publick we shall receive their profession if they are found fit.

R.10. If any shall publickly offer his profession of Consent, who is a confessed or a convicted scandalous or obstinate sinner; We shall immediately require him to professe openly his Repentance, for his former scandalous sins before we receive his profession of duty for the future, seeing in order that must go first; and if he refuse, he must suspend our numbring him with the founder members, and proceed to publick admonition and Censure if he persevere impenitent.

R.11. If there be not enough in one Parish that will consent (after our sufficient waiting) we shall joyn them to the next Parish by consent; yet continuing still our meetings for preaching to the rest that consent not, and not medling with alterations of the Ministers maintenance; yet in this weighty

caſe, we deſire advice may firſt be had from the Miniſters of that Aſſociation.

XX. Becauſe all Churches are parts of the Church Univerſal, and all true Chriſtians are members of that body, and of Chriſt; and have one Head, Lord, Faith, Baptiſm; one Rule of Faith and life, one Spirit, and one bond, and common cognisance of entire love to Chriſt, and one another; and have one Hope, one End, and muſt be one in bleſſed union and communion with Chriſt everlaſtingly: We judge it therefore of great and indiſpenſable neceſſity, that we uſe all good means for the maintaining of this Union and Communion; and to do as much of our work as we can in concord with one another, and as little as may be dividedly, and by our ſelves: And therefore we reſolve according to our duty to keep conſtant communion and correſpondence; and to that end to hold certain meetings of the Miniſtry in Aſſociation, and that according to theſe followings Rules.

Reg. 1. We judge it convenient to meet in 5. ſeveral Aſſociations at 5. ſeveral places in this County, *viz.* at *Worceſter*, *Eveſham*, *Upton*, *Kidderminſter*, and *Bromſgrove*, and this once a month on a day to be agreed on (or oftner if need require.)

R. 2. We ſhall not by dividing the County, preſume to limit others to any one of theſe Aſſociations, but let every Miniſter according to his own conveniency chooſe to which of theſe Aſſociations he will joyn himſelf, and accordingly ſubſcribe to a Copy of theſe Articles, which ſhall be kept at the place of meeting for that Aſſociation; and ſo may any Miniſter that ſhall hereafter joyn with us, who at the preſent doth not.

R. 3. We ſhall give notice to all Miniſters of Piety, and competent ability, who now are not among us, and deſire them to joyn with us, and offer them a free debate of any thing which they may ſcruple, and deſire them to adjoin themſelves to which Aſſociation they judge moſt convenient.

R.4. We ſhall at theſe monthly meetings keep up a publique Lecture for the common benefit.

R.5. At theſe meetings we ſhall maintain ſome Diſputations or other Exerciſe, which ſhall be found moſt uſefull to our own edification, eſpecially for the younger ſort of Miniſters; Or elſe meet on purpoſe for this another day.

R.6. We ſhall here endeavour on conſultation to reſolve all particular doubts that ariſe about Diſcipline, or Worſhip, or Doctrine, which (for the avoiding of all occaſions of diviſion) we have not thought fit to make the matter of this Agreement, or which theſe general Rules ſuffice not to determine.

R.7. We ſhall here alſo produce and propound to conſideration any new point of Doctrine wherein we differ from the moſt of the Reformed Churches, before we adventure to teach it our hearers.

R.8. We ſhall here debate all differences in judgement (fit for debate) that may happen among our ſelves or any of our people.

R.9. We ſhall here receive any complaint that any people have againſt any member of our Aſſociation, for ſcandal, falſe Doctrine, or Male adminiſtration; and we all reſolve to give an account of our Doctrine and actions, when any offended brother ſhall ſo accuſe us, both for the ſatisfaction of the Church and him.

R.10. We ſhall here make known the Names of all thoſe whom we have put out of our communion; and we reſolve all of us to refuſe communion with ſuch, and not to receive them into one Church who are caſt out of another, except they have given ſatisfaction, or we firſt here prove them unjuſtly caſt out.

R.11. We ſhall here make it known if any member of another Pariſh ſhall offer to adjoin themſelves to any of our Congregations, as members thereof; and we reſolve not to receive any ſuch, except we give here ſufficient

reaſons.

reaſons for it; as if they be neceſſitated through the ſin of the Miniſter, or Pariſh where they live, to do it, or the like.

R. 12. We ſhall here make it known if there be any members of another Pariſh (adjoined to no Church) who deſire either Sacrament from us, that we may know from the Miniſter of that place whether they are fit to be admitted or not.

R. 13. Thoſe who being ſole Miniſters of particular Churches, do doubt whether they alone may judge any man to be unfit for Church-Communion, and ſo declare him; or may publickly by name rebuke him, they may do well here to take the advice of the Aſſociation for their proceedings.

R. 14. We deſire that all young Miniſters, or any that are not well furniſhed with diſcretion and ability to manage thoſe publick reproofs and cenſures, would do nothing in it without firſt conſulting theſe Aſſemblies, yea in ſo weighty a caſe as is excluding from Church-Communion, We judge it convenient that all Miniſters adviſe with their Brethren of that Aſſociation for their ſafer proceeding.

R. 15. We ſhall here conſult about the good of neighbour Churches, for helping them where they want teaching, for adviſing them againſt Errors, Seducers, or Scandals, and furthering to our power the propagation of the Goſpel.

R. 16. We do reſolve to frequent theſe meetings as conſtantly as we can, and not neglect them and fruſtrate their ends.

R. 17. We ſhall once a quarter (and oftner if emergent occaſion require it) ſend Delegates from all theſe Aſſociations to *Worceſter* (not forbidding any other to be there) where we ſhall hold a more general meeting for the reſolving of greateſt difficulties, and the more unanimous carrying on the work of the Goſpel.

R. 18. We ſhall admit into theſe our Aſſociations the neighbour Miniſters alſo of other Counties, where no ſuch Aſſociations

ations are, or are so remote that they cannot well join in them.

R. 19. Before any of us shall forsake this Agreement and these Resolutions, we shall give our Reasons to the Association, and hear what they can say against it; and not do it without sufficient cause.

R. 20. We resolve in none of our meetings to go beyond the bounds of our Calling, in medling with Secular or State affairs, nor do any thing injurious to the Common wealth; but maintain all just Obedience to Authority; and shall direct all our Consultations to the good of Souls, the Propagation of the Gospel, the Unity, Peace, and Reformation of the Church, and the glory and pleasing of God in all.

Consentimus nos infrascripti.

THE PROFESSION OF THE Associated Churches in *Worcestershire* and the adjacent parts, agreed on in order to further Reformation and exercise of CHRIST's Discipline.

THE PREFACE.

Seeing the sincere making and keeping our Covenant with God in Christ is a chief part of the Christian Religion, and a matter of Absolute Necessity to our Salvation; and the proneness of our sinfull hearts to unfaithfullness and Backsliding, doth require us often to Renue our Resolutions and Covenants; and the Word of God, and example of the Churches, do encourage us hereto; especially as the Restoring or Reforming of a Church which hath fallen into Confusion, Ignorance, Errour or Prophaneness, which is too much the Case of us and too many Congregations in England; *And because Ministers cannot well know who are members of the Churches, and who not, and so must be Ignorant of the extent of their Charges and Duties, without an expression of their Peoples Consent; and for want of this Ministers are at such Uncertainties, and Churches in such disorder, and the Duties of Pastors and People so Defectively performed; whereby many being offended have been occasioned to separate, supposing our Churches to have been no true Churches, nor our Ministers true Ministers, for want of a more expresse Consent and Combination. And seeing the Pastors cannot with any probability of success, or without great offence to the People, perform those Acts of Teaching and Ruling which Christ hath made the Work of their Office, without the Peoples expresse Consent (though the sign it self be not particularly determined.) To the end therefore that we may be the faster tyed to Christ and one another, and may more Faithfully discharge our mutuall Duties, and this Church may be more Reformed, and the Discipline of Christ be more faithfully and successfully exercised, and that none may have just cause to take themselves injured thereby, and that no more may take occasion of separation and division from us: We whose Names are afterwritten (as in the presence of God who searcheth the heart, and will severely judge those that are false in his Covenant,) do seriously, upon deliberation, and in the fear of Almighty God, make this solemn Profession of our Belief and Resolution.*

THE PROFESSION.

I Believe in God the Father Almighty, Maker of Heaven and Earth: And in Jesus Christ his only Sonne our Lord, which was conceived by the Holy Ghost; born of the Virgin Mary, suffered under Pontius Pilate, was Crucified Dead and Buried, he descended into Hell: The third day he rose again from the dead: He ascended into Heaven, and sitteth on the right hand

I Believe that there is one only God [a]: The Father [b], Infinite in Being [c], Wisdome [d], Goodness [e], and Power [f]: the Maker [g], Preserver [h], and Disposer [i] of all things; and the most Just [k] and Mercifull [l] Lord of All [m].

I Believe that Man-kinde being fallen by sin [n] from God [o] and Happiness [p], under the Wrath of God [q], the Curse of his Law [r], and the Power of the Devil [s], God so Loved the World [t], that he gave his only Son to be their Redeemer [v]: Who, being God [*], and One with the Father [x], did take to him our Nature [y], and became man [z], being conceived of the holy Ghost [a] in the Virgin *Mary* [b], and born of her, and named JESUS CHRIST [c]: and having lived on earth without sin [d], and wrought many Miracles [e], for a witness of his Truth [f], he gave up himself [g] a Sacrifice for our sins [h], and a Ransome for us [i], in suffering death on the Cross [k]: and being Buried [l], he Rose again the third day [m]; and afterward Ascended into Heaven [n], where he is Lord of All [o] in Glory with the Father [p]. And having Ordained [q] that all that truly Repent [r] and Believe in him [s], and Love him above all things [t], and sincerely Obey him [u], and that to the Death [*], shall be saved [x], and they that will not [y] shall be damned [z], and commanded his Ministers to preach the Gospel to the World [a]; He will come again [b] and raise the Bodies of all men from Death [c], and will set all the World before him to be judged [d], according

of God the Father Almighty, from thence he shall come to judge the quick and the dead. I believe in the Holy Ghost, the Holy Catholick Church, the Communion of Saints, the forgiveness of sins, the Resurrection of the body, and the Life Everlasting. Amen.

cording to what they have done in the body[c]: and he will adjudge the Righteous to Life Everlasting [f], and the rest to Everlasting Punishment [g]; which shall be executed accordingly [h].

I Believe that God the holy Ghost [i], the Spirit of the Father and the Son [k], was sent from the Father [l] by the Son [m], to Inspire [n] and guide [o] the Prophets [p] and Apostles [q], that they might fully reveal the Doctrine of Christ [r]: And by multitudes of Evident Miracles, and Wonderfull Gifts [s] to be the great Witness of Christ [t] and of the Truth of his holy Word [u]: And to dwell * and work [x] in all that are drawn to [y] Believe [z], that, being first joyned to Christ their Head [a], and into one Church [b] which is his Body [c], and so pardoned [d] and made the Sons of God [e], they may be a Peculiar people [f] sanctified to Christ [g]; and may mortifie the flesh [h], and overcome the world [i] and the Devil [k]: and being zealous of good Works [l], may serve God in Holiness and Righteousness [m], and may live in the speciall Love [n] and Communion of the Saints [o]; and in hope of Christs coming [p], and of Everlasting Life [q].

I do heartily Take this One GOD, for my Only GOD [a], and my Chief Good [b]: and this JESUS CHRIST for my only Lord-Redeemer and Saviour [c], and this HOLY GHOST for my Sanctifier [d]: and the Doctrine by him Revealed, and Sealed by his Miracles, and now contained in the Holy Scriptures [e], I do take for the Law of God [f], and the Rule of my Faith and Life [g]: And Repenting unfeignedly of my sins [h], I do Resolve [i] through the Grace of GOD [k] sincerely to obey him [l], both in Holiness to God, and Righteous-

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neſs to Men [m], and in ſpeciall Love to the Saints, and Communion with them [n]; againſt all the Temptations of the Devil, the World, and my own Fleſh [o]; and this to the Death [p].

I Do conſent [a] to be a Member of the particular [b] Church of Chriſt at ———whereof ———Teacher [c] and Overſeer [d], and to ſubmit to ——Teaching [e] and Miniſteriall Guidance and Overſight [f], according to Gods Word [g], and to hold Communion with that Church in the publick Worſhipping of God [h], and to ſubmit to the Brotherly admonition of fellow-Members [i], that ſo we may be built up in Knowledge [k], and Holineſs [l], and may the better maintain our Obedience to Chriſt [m], and the Welfare of this Society [n], and hereby may the more Pleaſe and Glorifie GOD [o].

[a] Deut.6.4. 1 Cor.8.4.6. Iſa.44.6. & 45. 5,14,21. [b] 1 Cor.8.6. Eph.4.6. Phil.2,11. [c] Iſa.57.15. 1 Tim.1.17. Deut.33.27. Rom.1.20.Pſal.139.7,8,9,&c. Job 11,7,8,9. Iſa.40.17. Rev.1.8. Heb.7.3. [d] Pſal.147.5. Rom.16.27. Jude 25. Job 36.5. Rom.11.33. [e] Exod.34.6. Pſal.119.68. [f] Rev.19.6. & 4.8. & 11.17. Gen 17.1. [g] Pro.22.2. Iſa.51.13. Pſal.104.24. Gen.1. Iſa.37.16. [h] Neh.9 6. Heb.1.3. [i] Luke 12.6,7. Pſal.135.6.Acts 17.28.Pro.16.33. Job 34.13. Eph.1.11. Dan.4.35. [k] Rev.15.3.Iſa.45.21. Pſal.11.7. Rom.3.4,5,6. Gen.18.25. [l] Exod. 34.6. Neh.9.17,31. Pſal.103.8. Jer.3.12. Joel 2.13.Luke 6.36. [m] Pſal.47.7. & 29.10.& 118.27.

[n] Rom.5.12,18. & 6.23. [o] Eph.2.12. Hoſ.14.1. Rom.3.9,10. [p] Rom.3. 23.Gen.3.17,23. Rom.6.23. [q] Eph.2.3. Ezra 8.22. Rom.5.9. 1 Theſſ.1.10. [r] Gal.3.10,13. Rom.3.19,20,23. Gen.2.17. 1 Cor.15.22. Rom.2.15,12.& 4. 15. & 5.13. [s] Eph.2.2. 2 Tim.2.26. Acts 26.18. Heb.2.14. 1 Joh.3.8,10. 2 Pet.2.19. Col.2.15. Joh.14.30. & 16.11. [t] Joh.3.16. [u] Joh.1.29. & 3.16, 17,18. & 6.33,34,35,51. Col.1.20.Joh.4.42. 1 Joh.4.14. & 2.2. Gal.3.13. Heb.9.15. [x] Rom.9.5. & 10.12. Joh.1.1,2,3. 1 Tim.3.16. Col.2.9. Joh.8. 58. & 17.5. Col.1.16,17. Rev.1.11,17. with Iſa.44.1. & 48.12. 1 Joh.5.20. Iſa.9.6,7. [y] Joh.10.30. & 17.11,21,22. [z] Heb.2.16,14. Phil.2.6,7,8. Joh.1.14. Gal.4.4. [a] 1 Tim.2.5. 1 Cor.15.47. Rom.5.15. Joh.5.27. & 12.34 [b] Mat.1.20. Luk.1.35. [c] Luk.1.27,31. Mat.1.18. [d] Mat.1.22,23. [e] Heb.4.15. & 7.26. 1 Pet. 2.22.Joh.8.46. [f] & [g] Heb.2.3,4. Joh.2.11,23. & 6.14.& 10.41. & 15,24. & 5. 36.& 10.25,37,38.& 14.11.Acts 2.22.& 7.36. [h] Tit.2.14. 1 Tim.2.6. Joh.10. 15,17,18. [i] Heb.9.26.& 10.12,26. [k] Mat.20.28. 1 Cor.6.20.& 7.23. Mar.10.45. 1 Tim.2.6. Iſa 53.10. Heb.10.8,9,10,14. 1 Pet.3.18. [l] Joh.19.17,18,19. Mat. 27.31.35. 1 Cor.2.2. Eph.2.16. Col.1.20. [m] Mat.27.60. 1 Cor.15.4. [n] Mat.28. Luk.24. Joh.20,& 21. 1 Cor.15.4,5,6,7,12.2 Cor.5.15.1 Theſ.4.14. Acts 1.22. & 2 31. 1 Pet.1.3.& 3.21. [o] Luke 24.51.Acts 1.9. Eph.4.8,9,10. [p] Acts 10.36. & 2.36. 1 Tim.6.15,16.Rom.14.9. Mat.28.18,19. Rev.1.5,18.& 17.14.Phil.2. 9,10,11.Eph.1.20,21,22. Mat.11.27.Joh.13.3.Luke 10.22. [q] Joh.17.5. 1 Tim. 3.16.1 Pet.1.21.Rev.3.21.Luk.22.69. Col.3.1.Heb.1.3 & 8.1.& 12 2.& 10.12. [r] Iſa.2.3.Mic.4.2. 1 Cor.9.12. [s] Mar.1.15.& 6.16. Luke 13.3,5. Acts 2.38.& 3. 19.&,17.30.& 26.20. Rev.2.5.Luke 24.47. Act.5.31. & 11.18. 2 Pet.3.9.Heb. 6.1.

6.1. Luke 15.7. Pro. 28.13. [f] Joh. 3.16,17. Mark 16.16. John 3 36. & 6.35.40,47. & 12.44,46. 1 Pet. 2.6. Joh. 14.1. Acts 16.31. [t] Joh. 14.21. & 16.27. Mat. 10.37. 1 Cor. 16.22. Mat. 22.37. Eph. 6.24. 1 Cor. 2 9. Jam. 1.12. [u] Heb. 5.9. Rev. 22. 14. Mat. 7.24. Rom 8.13. Mat. 5.20. Rom. 2.5,6,7. Acts 10.35. Rev. 14.13. Phil. 2.14. Col. 3 23,24. 1 Cor. 3.8,14. Joh. 12.26. 1 Joh. 3.22,23. Gen. 22.16. * Mat. 10.22. & 24.13 Heb. 3.6,14. & 6.11. Rev. 2.10,26. & 12.11. Mar. 16.25. & 10. 39. Luk. 17.33. [x] & [y] & [z] Mat. 25. Mar. 16.16. Luk. 19.27. Mat. 13. 2 Thes. 1.7,8, 9. & 2.12. [a] Mar. 16.15,16. Mat. 28.20.21. Rom. 10.7, [a]. to the end. Col. 1.23,28. 2 Tim. 4.2. Rom. 2.16. 1 Cor. 9.16. [b] Acts 1.11. Joh. 1.4. 3.18. Heb. 10.37. Rev. 22.17. 7.20. Jam. 5.7,8. 2 Thes. 2.1. 1 Cor. 15.23. 1 Thes. 2.19. & 3.13. & 5.23. [c] 1 Cor. 15.1. 1 Thes. 4.16,17,18. Acts 24.15. Joh. 5.29. [d] Mat. 25.31,32. Joh. 5.22,27. Acts 17.31. Rom. 2.16. 2 Tim. 4.1. 1 Pet. 4.5. Rev. 20.12. Dan. 7. 10. Heb. 6.2. [e] Mat. 6.4,6,18. & 16.27. Mat. 25. throughout. Rom. 2.6,7. Rev. 2. 23. 2 Cor. 5.10. [f] & [g] & [h] Mat. 25.31. to the end. 2 Cor. 11.15. Mar. 13.40,41, 42,43. Luk. 19.27. 2 Thes. 1.8,9,10. & 2.12. Jud. 14.15. Rev. 2.7,11,17. 2 Tim. 4.8,18. Joh. 17.24. Luk. 10.11. Mar. 9.43,44,46,48. Mat. 7.19. & 18.8,9.

[i] Mat. 28.19. Acts 5.3,4. 1 Joh. 5.7. Isa. 40.13,14,15,16,17. Heb. 9.14. 1 Cor. 2.10, & 12.11. Psal. 104.30. & 139.7,8. Job 33.4. Luk. 1.35. Mat. 1.18,20. Isa. 61.1,2. Luk. 4.18. Mat. 12.28. 2 Cor. 13.13. Rev. 1.4. Mat. 12.32. [k] Mat. 10.20. Rom. 8.11. Gal. 4.6. Rom. 8.9. 1 Pet. 1.11. Phil. 1.19. Joh. 15.14,15. [l] & [m] Joh. 14.16, 17,26. & 15.26. [n] & [p] 1 Pet. 1.10,11,12. 2 Pet. 1.21. [o] & [p] & [q] 2 Tim. 3.16. Joh. 16.13,14,15. Eph. 3.3,4,5,7. Gal. 1.1. [r] Eph. 2.20. Mat. 28.20. Eph. 4.11,12,13. Acts 20.27,32. Eph. 5.26,27. 1 Tim. 6.14. Joh. 20.22. 1 Cor. 2,10,12,13. 1 Pet. 1.12. Heb. 2.3,4. 1 Tim. 2.7. Col. 1.28. [s] & [t] & [u] Acts 2. throughout. Heb. 2.3,4. Gal. 3.2,5. Acts 4.16,30. & 6.8. & 8.13,6. & 5.12. & 7.36. & 14.3. & 19.11, 12,16,17,18,19. Acts 2.22. & 7.36. Mar. 16.17,18. Joh. 14.12. & 5.36. & 10. 25,37,38. & 3.2. & 9.16. 2 Cor. 12.12. Mar. 16.17,18,20. 1 Cor. 14. Joh. 16.8, 9,10,11. 1 Joh. 5.6,7,8,9,10. Act. 2.32,33. & 3.15,16. & 5.30,31,32. Joh. 15. 26,27. Act. 9.3,15,17. & 15.8,9. Joh. 1.32. Rev. 19.10. * Rom. 8,9,11. 2 Cor. 6.16. Joh. 14.17. 1 Cor. 3.16. 2 Tim. 1.14. [i] Joh. 4.15,16. & 5.10. [x] 1 Cor. 12. 11. Eph. 3.20. Phil. 2.13. Col. 1.29. Heb. 13.21. Rom. 8.5,11,16,26. Gal. 5.16,17, 18,25. Eph. 3.16. & 5.9,18. & 6.18. [y] Joh. 6.44. & 12.32. [z] Rom. 8.9. Phil. 3. 3. Eph. 1.13. & 4.3,4. Iudg. 19. Gal. 4.6. & 3.14. 2 Joh. 14.17. 2 Cor. 5.13. Act. 15.9. 1 Cor. 6.19. Act. 5.32. [a] Col. 1.18. & 2.19. Eph. 4.15,16. & 1.22. & 5.23. 1 Cor. 12.27. & 2.2,11. & 6.17. Eph. 50.30,31,32. & 3.17. Joh. 6.44, 45. & 5.40. Col. 2.6. Gal. 2.20. [b] & [c] 1 Cor. 12,12,13. Eph. 5.23,27,30. Col. 1. 24. Rom. 12.4,5. Eph. 4.4. & 2.16. [d] Act. 10.43. & 2.38. Rom. 3.25. Act. 26. 18. [e] Joh. 1.12. Gal. 3.26. & 4.5. Heb. 2.10. Rom. 8.16,17. [f] Tit. 2.14. 1 Pet. 2. 9. Mal. 3.17. [g] Joh. 17.19. 1 Cor. 6.11. Act. 26.18. 2 Tim. 2.21. [h] Iam. 4.7. Eph. 6.11. & 4.27. 1 Pet. 5.8. 1 Joh. 3.8. [i] Rom. 8.1, to 14. Gal. 5.17,24. & 6.8. [k] 1 Joh. 2.15. & 5.4,5. Iam. 1.27. & 4.4. Gal. 1.4. & 6.14. Rom. 12.2. [l] Tit. 2. 14. 2 Cor. 7.11. Rev. 3.19. Iam. 2.24. [m] Luk. 1.74,75. Mat. 22.37,39,40. [n] Joh. 13.34. & 15.12,17. 1 Pet. 1.22. & 2.17. & 3.8. 1 Joh. 3.11,14,23. [o] Act. 2.42, to 47. & 4.32. Eph. 2.19. Heb. 10.25. 1 Joh. 1.3,7. [p] Gal. 5.3. 1 Thes. 1.10. 2 Thes. 3.5. 1 Cor. 1.7. 2 Pet. 3.11,12. Col. 1.27. 1 Cor. 15.19. Tit. 2.13. [q] Tit. 3.7. Heb. 6.11.18,19. Rom. 8.24,25. 1 Pet. 1.13. Tit. 1.2.

[a] Exod. 20.2,3. Jos. 24.16,17,18,21,22,24. [b] Psal. 73.24,25,26,27,28. & 4.6, 7. & 16.5. & 63.3. [c] Joh. 20.28 & 1.12. Phil. 3.8. [d] Mat 28.19 1 Thes. 5 19 Gen. 6.3. Psal. 51.11, Eph. 4.30. Isa. 63.10,11. Acts 7.51. [e] & [f] Isa. 2.3. Mic. 4.2. Ps. 1.2.

Rom. 1.

Rom.7,22,25. Gal 6.2. Heb 7.12. Jam.2,12.& 4.11. 1 Joh.3.4. 1 Cor.9.21. & 14.37. Jam.4.12. Isa.8.16,20. Rev 22.18,19. Joh.10 36. 2 Tim.3.16,17. Joh. 5. 39. 2 Pet.3.16. Act 15 20,28. Joh.20.31. Rev. 1.11. Heb.3,2. Gal.1.20. Mat.28. 20. Prov.22.20,21. Luk.1 2,3,4 Dan.10,11. Joh.16.13. Eph.3 3,4,5,6,9. Rom. 16.25,26, 1 Joh.1.3 1 Cor.15.1 & 11.23. Deut.12.32. & 17.18. Phil.3.1. 2 Pet. 3.1,2. Psal.102 18. Eph.4 12. [f] & 5 Isa 8.20. Gal.1.8,9. Psal 119.133 Phil.3.16. Gal.6.16. Jam 2.8. 1 Cor.4 6. [h] Luk.15.17,18. Acts 2 37. & 3 19 [i] Luk.15. 18, 19. Acts 11 23. Luk.14.33. [k] Eph.2 5,8. Phil.2,13. [l] Rom.6.16. Heb.5.9. Jer. 7.23. & 42.6 [m] Acts 24 16. See above. [n] Heb.10 25. more above. [o] Eph.6.10, to 19. 1 Tim.6.9. Luk.8.13, [p] Rev.2.10. Rom.8.17,38,39. Mat 10.22.

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HEB. 13.17. HEB. 10.24,25. ROM. 15.6. *Obey them that have the Rule over you, and submit your selves: for they watch for your souls, as they that must give account; that they may do it with joy and not with grief; for that is unprofitable for you. And let us consider one another, to provoke unto Love and to Good Works: Not forsaking the Assembling of our selves together, as the manner of some is; but exhorting one another. That ye may with* One minde and One mouth *glorifie God even the Father of our Lord Jesus Christ.*

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(See *Calvin* and *Musculus* on this Text.)

To the Right Honorable (his Excellency) *Oliver Cromwel*, Lord Generall of all the Forces raised in *England*, *Ireland*, and *Scotland*, for the regainment of *Englands* long lost Liberties, and to the Honorable *Tho. Harrison*, Major Generall, and to the whole Councell of State sitting at *White-Hall*, *F. E.* wisheth health, and increase of true honor in the Lord Jesus here, and eternall glory in the glorious world to come.

Right Honorable,

Whatsoever is not of Christ, is assuredly of the Divel, but cruelty, oppression, and murthering of men and women in Prisons, Goals and Dungeons, is not of Christ; Therefore of the Divell and his servants they are, (that so do) whose will they act, and to whom they obey.

AS for many years past (by the good hand of my God) I have been drawn forth for the publike, and not for self-ends, so I desire still to persist to the glory of his great name, and this my countries welfare, being also stirred up thereunto by your (hitherto) most Christian proceedings, and revived in my spirit by the great hopes I do retain of your faithfull perseverance to the perfecting of this good work by you taken in hand (for the calling a new Representative) to the glory of God, the advance of the Kingdome of Jesus Christ in true Justice, Judgement, and Mercy, and the restoration of this your Native Countries Birth-rights and Liberties.

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From the dayes of Alfred, *King of* England, *to the time of* Edward, *Nationall Councells were held twice in the year.*

See that antient famous Law-book called, Mirror of Justice, *fol. 6.*

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 yoke,

yoke, of 587. yeares continnance.

And therefore I do most humbly and heartily (in the Lord) beseech you to consider:

Justice and Right was then done truly, and all causes of controversie determined within fifteen dayes, fol. 8.

That it is deliverance from this *Norman* yoke of bondage and slavery, your selves, and the people of God in this Nation have fought for, to the hazzard of yours and their lives, the vast expense of treasure, and effusion of a Sea of bloud, that notwithstanding the innumerable blessings of God (through your indefatigable endeavours) conferred on this Nation, and the severall vowes and promises made by the late Parliament to this Nation for the restoration of their antient Rights and Liberties, as by their Declaration of the seventh of *April* 1646. and *March* 1648. appeareth; yet hitherto that great unsupportable and unparallell'd bondage of *Arrest*, and imprisonment of men and womens persons, is still continued, whereby the liberty of the persons (*a point of highest concernment to the people in general*) is left open to the violent, barbarous, and destructive usage of every covetous curlish *Naball*, and most inhumane cruell oppressor, and the prosperity of the Lawyers, and their selfe-seeking adherents, hitherto preferred before the peace and well-being of this great Nation, the dangerous consequence whereof is legible to all, in this Maxime (*what befalls one man to day, may befall another to morrow.*)

None to be hang'd for thefs, nor imprisoned for debt, fo. 102. 257.

No Action to be entred nor received to Judgement, unlesse security was first given to make good the plaint, and costs and damages to the Defendant, if not made good, fol. 14. 233. 257.

False Witnesses are to die the death, being attainted of a false appeal, fo. 228.

It is man-slaughter for any Officer to suffer the poore to starve, or perish, and not to relieve them, by setting them on work, fo. 228.

Imprisonment of men till they die in prison, is man-slaughter by the Law, fol. 27. 28. 30. 274.

All imprisonment for debt, being clearly an incroachment upon the Common Law; and therefore (in the first place) fit to be rectified at this time, and in this year of *Englands* Jubilee, 1653.

Corrupt Judges were then punished in the same manner and measure as had been by them unjustly adjudged, or inflicted upon others. folio 207.

And as at present (through mercy) the spirits of all do partake of Christi-

an

an liberty, ſo is it as requiſite and juſt, that our bodies (being the manſion houſes of our ſpirits) may enjoy liberty, and not to be buried alive in the ſeverall moſt filthy noyſome graves, called Goales, Priſons, and Dungeons.

None to be impriſoned, but for Felony, Murther, and Treaſon, fo. 29. 57. 231. 73. 274. *Alſo* Hen. 3. 1218.

That Liberty from the late Norman thraldome, is the due birth-right of this Nation, appeareth by the ſeverall Statutes of this Land, from King *Alfreds* time, to the third year of this laſt King *Charles*, and was alſo acknowledged by all the Judges of this corrupt age, in the caſe of Sir *Williams Herbert*, reported by Sir *Edward Cook*, Lord Chiefe Juſtice, where it was reſolved, that by the Common Law, (*which is to be underſtood the Great Charter of England*) neither the body, nor Lands of the Defendant are liable to execution upon judgement for debt or damages (*à fortiori*) therefore not to arreſts and impriſonment upon any *Meſne Proceſſe* whatſoever, for that every man is an innocent perſon in the eye of the Law, untill condemned by it.

No Iudge nor Officer is to take any fee of the people, nor reward, fo. 64.

None to be impriſoned, but onely for mortall offences, fo. 73.

Goales and Priſons ordained for mortall offenders only, fo. 72.

How unreaſonable and unjuſt a thing is it then, that any free man of *England* ſhould ſuffer impriſonment upon a *Capias*, (which is the utmoſt puniſhment the Law can inflict upon any Malefactor) before he be condemned by the Law.

Goalers to be ſeverely puniſhed for detaining any Felon in priſon after his acquittalls; and if the Felon die in Goal, being acquitted, then the Goaler is to be hang'd, and is to loſe his place for exacting maimes from the priſoners, or for putting any of them in irons, fo. 231.

It is therefore moſt clear, that all the Statutes and Judgements which have ſubjected the bodies of men and women to arreſts and impriſonment, are diametrically oppoſite *to the Law of God, to reaſon, to charity, and to the Great Charter*, being the Fountain of all the Fundamentall Lawes of *England, therefore void and null*; for that the body kept in an iron Cage (as a bird) cannot yeeld ſatisfaction for any debt, any other ways, nor by any other means, then by liberty and

Felons eſcape out of priſon is no mortall offence, becauſe warranted by the Law of Nature for ſafety, fo. 226.

Any Iudge once doing wrong, is never more to be obeyed, fo. 230.

Goalers puniſhable for plundering priſoners, exacting maimes from them, as putting them in irons, fo. 231.

A Pleader (or Lawyer) once attainted of falſe pleading, or maintaining any unjuſt Action or Cauſe, is to ſuffer bodily puniſhment, fol. 230.

industry in some calling.

For that Charter is to be interpreted by it selfe, and not to be infringed by the innovating Lawes and opinions of Judges, that lived in the cruell tyrannicall inslaving times, whose wrested constructions (of this very point in question) hath ever tended more to the filling of their own purses, and the purses of their adherents, with the unjust gaine of destructive contention, and by tossing and tumbling of men and women from one prison to another, and upon *Habias Corpus*, and Commitments, then to the due administration of Justice, according to the just rules of the Common Law of *England*.

Judges to suffer death for pronouncing false Judgement, fo. 239.

If Iustice thus take place again, wo then to all our Goalers, Prisons, and Counter-keepers of this age, by whom thousands have been thus destroyed.

No Goalers to keep a prison to the dishonor of the State, fo. 214.

Wherfore upon very just reasons founded on the birth-right of this Nation, all such Statutes made, & judgments passed by any against any one point of the Great Charter, (in point of this Nations Liberty) ought to stand and become as *Null*: and all the offenders are punishable in their estates and lives for murthering of so many thousands, and robbing this whole Nation of their just Liberties; for if any one absurd errour be admitted against our liberty, a thousand will follow, *as at this day wofull experience sheweth*; and the perishing lives of thousands of families can testifie.

A Iudge that shall delay to relieve a prisoner, and he that imprisoneth any man till he die, and doth not relieve him, are both manslayers, fo. 30.

He hang'd Iudge Hall, *because he saved* Trustrom (*the Sheriff*) *from death, who had taken to the Kings use from some men their goods against their wills, for that such taking and robbery hath no difference*, fo. 241.

I do therefore in the behalfe of this (still inslaved) Nation, become a most humble and earnest Suitor unto your Excellency, and to this great Councell, by whom the Lord hath done very great things for this Nation, to the admiration, yea to the astonishment of all *Europe*, and by his powerfull actings in and by you, he hath made you to become *Englands* glory, and *Europes* wonder, by putting down the high and mighty, and exalting the humble and meek: Behold this

Alfred King of England *hang'd* 44. *Iudges in one year, for oppressing the people by false Iudgement*, fo. 240.

He hang'd Judge Athelstone, *because he judged* Herbert *to death for an offence not mortal*, fo. 240.

this is the Lords doing, and it is marvellous in our eyes, and in the eyes of all Nations.

He hang'd Judge Rolfe *for hanging a Felon for escaping out of prison before conviction,* fo. 240.

That by some speedy course all the poor oppressed in the Land may be relieved and righted, the inslaved out of all prisons forthwith set free from the iron bands of their illegall and most cruell captivity, under which they are still oppressed, yea pressed to death.

He hang'd Judge Dilling, *because he caused* Eldon *to be hang'd, who killed a man by chance,* fo. 242.

That the abhominable tyrannicall Writ *Capias* may be forthwith abolished, and the most antient justifiable common course for levying of debts on mens estates may be restored, it being indifferent to all that live under one common Government, to take such apt remedies one against the other, (for all just debts) as the wisdome of our Ancestors thought fit and used, that so *Foxes, Wolves, Bears,* and *Tygers,* (I mean wicked Lawyers, Bayliffs, Serjeants and Goalers) may thereby be prevented from ravening any longer on the bodies of men and women, whereby their estates for many yeares past, have been and still are a prey unto such *insatiable Monsters of Cruelty,* and the oppressed, their wives and children, are thereby exposed to famine and misery.

Judge Thelwell *was imprisoned for imprisoning a man for an offence not mortall.*

Judge Belling *was hanged for judging* Leston *to death by fraud.*

Judge Oswine *was hang'd for judging* Fulk *to death out of Court,* fo. 242.

The faithfull and speedy accomplishment of this will inable many thousands (*yea all*) by their liberty, to use wayes and meanes of industry to serve their country, labour in their severall callings, make provisions for payment of all just debts, and live peaceably and charitably one with another in this Commonwealth, to the glory of God, and to the honor of the English Nation, which hitherto for these her cruell practises, bears the burden of a great reproach, and is therein condemned by all other Nations, *both Christian and Pagan; let the cause be therefore taken away, and then the effects will cease.*

Judge Seafold *was hanged for judging* Ordine *to death, for not answering.*

Judge Muckline *was hang'd, because he hang'd* Hellgrave *by a Warrant of Indictment not speciall,* fo. 242.

Judge Arnold *was hanged for saving a Bayliff from death, who had robbed the people by distresses, and for selling distresses, and for extorting fines,* fo. 241.

The accomplishment of these particulars in the speedy dissolution of all prisons for debt in the Land, and the due administration of Justice to the people in every County, Hundred, and Town

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No Goalers to keep a prison to the dishonor of the State, fo. 214.

A Iudge that shall delay to relieve a prisoner, and he that imprisoneth any man till he die, and doth not relieve him, are both manslayers, fo. 30.

Wherfore upon very just reasons founded on the birth-right of this Nation, all such Statutes made, & judgments passed by any against any one point of the Great Charter, (in point of this Nations Liberty) ought to stand and become as *Null*: and all the offenders are punishable in their estates and lives for murthering of so many thousands, and robbing this whole Nation of their just Liberties; for if any one absurd errour be admitted against our liberty, a thousand will follow, *as at this day wofull experience sheweth*; and the perishing lives of thousands of families can testifie.

He hang'd Iudge Hall, *because he saved* Trustrom *(the Sheriff) from death, who had taken to the Kings use from some men their goods against their wills, for that such taking and robbery hath no difference*, fo. 241.

Alfred *King of* England *hang'd* 44. *Iudges in one year, for oppressing the people by false Iudgement*, fo. 240.

I do therefore in the behalfe of this (still inslaved) Nation, become a most humble and earnest Suitor unto your Excellency, and to this great Councell, by whom the Lord hath done very great things for this Nation, to the admiration, yea to the astonishment of all *Europe*, and by his powerfull actings in and by you, he hath made you to become *Englands* glory, and *Europes* wonder, by putting down the high and mighty, and exalting the humble and meek: Behold this

He hang'd Judge Athelstone, *because he judged* Herbert *to death for an offence not mortal*, fo. 240.

this is the Lords doing, and it is marvellous in our eyes, and in the eyes of all Nations.

He hang'd Iudge Rolfe *for hanging a Felon for escaping out of prison before conviction,* fo. 240.

That by some speedy course all the poor oppressed in the Land may be relieved and righted, the inslaved out of all prisons forthwith set free from the iron bands of their illegall and most cruell captivity, under which they are still oppressed, yea pressed to death.

He hang'd Iudge Dilling, *because he caused* Eldon *to be hang'd, who killed a man by chance,* fo. 242.

Iudge Thelwell *was imprisoned for imprisoning a man for an offence not mortall.*

That the abhominable tyrannicall Writ *Capias* may be forthwith abolished, and the most antient justifiable common course for levying of debts on mens estates may be restored, it being indifferent to all that live under one common Government, to take such apt remedies one against the other, (for all just debts) as the wisdome of our Ancestors thought fit and used, that so *Foxes, Wolves, Bears,* and *Tygers,* (I mean wicked Lawyers, Bayliffs, Serjeants and Goalers) may thereby be prevented from ravening any longer on the bodies of men and women, whereby their estates for many yeares past, have been and still are a prey unto such *insatiable Monsters of Cruelty,* and the oppressed, their wives and children, are thereby exposed to famine and misery.

Iudge Belling *was hanged for judging* Leston *to death by fraud.*

Iudge Oswine *was hang'd for judging* Fulk *to death out of Course,* fo. 242.

Iudge Seafold *was hanged for judging* Ordine *to death, for not answering.*

The faithfull and speedy accomplishment of this will inable many thousands (*yea all*) by their liberty, to use wayes and meanes of industry to serve their country, labour in their severall callings, make provisions for payment of all just debts, and live peaceably and charitably one with another in this Commonwealth, to the glory of God, and to the honor of the English Nation, which hitherto for these her cruell practises, bears the burden of a great reproach, and is therein condemned by all other Nations, *both Christian and Pagan; let the cause be therefore taken away, and then the effects will cease.*

Iudge Muckline *was hang'd, because he hang'd* Hellgrave *by a Warrant of Indictment not speciall,* fo. 242.

Iudge Arnold *was hanged for saving a Bayliff from death, who had robbed the people by distresses, and for selling distresses, and for extorting fines,* fo. 241.

The accomplishment of these particulars in the speedy dissolution of all prisons for debt in the Land, and the due administration of Justice to the people in every County, Hundred, and Town

Town Corporate by the Neighbourhood (so as no man may travell from his habitation above four or five miles for Justice, and not a hundred or two hundred miles, as now) will advance the Kingdome of Jesus Christ, peace and happinesse to this Nation, and work the totall downfall of Satans Thrones of Injustice, tyranny, and oppression, and of the quarterly faires kept at *Westminster*, (by the illegall ingrocers of pretended Justice) where men are daily bought and sold in their estates, rights, and liberties, and where a bit of parchment and wax (but of the reall value of one farthing) is by them sold to the people at severall rates, *viz.* from 2.s.9.d. 4.s.1.d. to 2.l. 3.l. 4.l. 5.l. yea 10. l. hath been given (in a long vacation) for one *Habias Corpus* by many people.

Judge Rutwood *was imprisoned for imprisoning a man for a debt due to the said King Alfred himself*, fo. 244.

Judge Perine *was hanged for suffering a man to die in prison, whom he had imprisoned for an offence not mortal.*

Behold therefore and see, are not such men workers of iniquity, doing wickedly, by pleading falsly (in the presence of the Lord) against the poor, and the oppressed; making thereby empty the souls of the hungry, and causing the drink of the thirsty to faile, their weapons whereby they murther the innocent, are *Pens*, *Ink*, *Paper*, *Wax*, and *Parchment*; yea they undo the poor with lying words, overthrowing the cause of the righteous in judgement, and spinning out the thred of one suit in Law, to twenty, thirty, yea forty yeares continuance, thus making the remedy worse then *the disease of oppression*; and when the pulses of one of their Clients beats slow, and the other Client is quite spent, so as he can neither kick nor winch (as some of themselves have said) then they consult to tye these two together, by a Commission, into the Country, there (amongst their friends) to provide more money against the next Term, and yet these persons in the presence of their Clients seem to be as Adversaries one to the other, and at the Bar plead and maintain that for truth, which their own conscience tells them, *Tongue thou lyest*.

Judge Athulfe *was hanged for causing* Coppine *to be hanged, before he was 21. years of age*, fo. 240.

Judge Marks *was hanged for judging* During *to death by 12. men, who were not sworn*, fo. 240.

Judge Therborne *was hanged, because he had judged one* Osgat *to death, for a fact whereof he had been acquitted before against the same Plaintiff, which acquittance* Osgat *tendered to approve by oath, but because he did not aver it by Record, Iudge* Therborn *would not allow of the Acquittall which was tendered to him*, fol. 242.

Break

He hanged Iudge Wulster, because he judged Haubert to death, though it was at the suit of the King.

He cut off the hand of Iudge Hulse, because he did not cause the hand of Armock to be cut off, who had feloniously wounded one Ricbald. fo. 245.

He caused Iudge Edulse to be wounded, because he judged not Arnold to be wounded, who had feloniously wounded one Aldens, fo. 245.

He hanged all the Iudges in every County, who had falsly saved a man guilty of death, or falsly hanged any man against Law, or reasonable exceptions, fo. 243.

The Lord God of Iudgment, Iustice and Mercy, grant that such Iustice may take place again in this Land, to the terror of all cruell oppressors, and to the reliefe of the poore oppressed, that so these great and powerfull ravenous Wolfes may not devoure the poore and innocent Lambs any more, by making their persons and estates a prey unto their teeths (as hitherto they have done, and where-

Break their present power, O God, cast them down to the dust (*as the Prelates were*) and let their houses of wickednesse (called Inns of Court) become habitations for the poor, that so Judgment may dwell in our Cities, and Justice in the fruitfull field, causing the poore to rejoyce, and the oppressed to sing for joy of heart, then the work of Justice shall be peace to all, and assurance of quietnesse, yea deliverance from their great Oppressors, *Lawyers, Impropriators, Lords of Mannors, cruell revengefull persons, churlish Naballs*, and all other sons of Beliall.

So shall God be glorified, your honourable *Name*, and names (*as Israels Deliverers*) recorded, and this whole Nation comforted, and ever ingaged to blesse God for you their great deliverers; stick fast therefore unto the Lord your God in this work, as you have done unto this day, for behold, the Lord hath cast out before you the great and mighty, and none of them have hitherto been able to stand before your face.

Take good heed therefore, and love the Lord your God, and cleave not unto the Generation of cruell men, Joshua 23. 8. 9. 10. 11. *Then shall ye be my people, and I will be your God, saith the Lord God*, Jer. 30. 22.

These particulars aforesaid (most noble and victorious Sir) together with my more then ten yeares cruell sufferings undergone, from the hands of cruelties powerfull instruments, (for my severall services most faithfully performed for the State, yea sundry times to the hazzard of life) I do without any desire of revenge on my cruell Adversaries, most humbly refer to your grave wisdome, and pious consideration, beseeching the Lord to be still the protector of you, by whom he hath done wonderfull things for this Nation, under his sacred wing of safety, and your sole Director in all your undertakings, to the comfort of all those that

in they glory;) *for the truth hereof, I do appeal to all the people of* England, *who have for these many years longed for deliverance from these their bitter pangs and throws, and for the enjoyment of their freedom, peace and happinesse; witnesse the many hundreds of Petitions presented from severall Counties, and also from sundry persons, to the late Parliament, from time to time these 12. or 13. years space, to the same effect, who were not so wise, as to consider that the poore laborious feet support and carry the head, and not the head the feet, and therefore in the first place the poore feet of the body and head, are to be cherished and strengthened for the better support of them, both in their walkings and National progress. For if the Lord had not been on my side, and stirred up your Noble spirits for my deliverance from thraldom, mine enemies had swallowed me up quick, for they were too mighty for me, and kept me locked up in one chamber above five years, viz. from* February 1645. *until* April 1650. *in the Fleet Prison, London, without any just cause by them shewed to this day for so doing.*

that wiſh well unto *Sion*, and to the amazement and confuſion of his and your enemies. This is, and hath been the conſtant deſires of him, who in all faithfulneſſe ſubſcribes himſelf,

Right Honorable,

Your Excellencies, and his Countryes ſervant in all readineſſe (during this ſhort time of his fraile being in this world of miſery) to ſerve you in the Lord Jeſus.

This 25. of the 4. moneth 1653.

J. F.

BRITISH MUSEUM



THE QUEEN, OR THE EXCELLENCY OF HER SEX.

An Excellent old Play.

Found out by a Perſon of Honour, and given to the Publiſher,
ALEXANDER GOUGHE.

Αὐδὴς ἤτ' ἄλλο τέτυκτο ὁπὶ χθονὶ πυλυβοτείρῃ,
Ζδὶς Κρονίδης ποίησε διζυώτερον, ἢ ἄρσεν
Ἡρώτεσσι θεῖον γένος, οἳ καλέονται
Ἡμίθεοι. Heſiod: lib: 1.

——— *Cedat jam Graia vetuſtas*
Peltatas mirata Nurus, jam Volſca Camillas
Cedat, & Aſſyrias qua fœmina flexit habenas
Fama tace, Majore cano ———

August. 13 LONDON,
Printed by *T. N.* for *Thomas Heath*, in *Ruſſel* Street, Neer the *Piazza* of Covent-Garden, 1653.

THE QUEEN, OR THE EXCELLENCY OF HER SEX.

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ALEXANDER GOUGHE.

LONDON,
Printed by T. N. for Thomas Heath, in Ram-Alley Street, Near the Pinner of Covent-Garden, 1653.

TO THE VERTUOUSLY NOBLE AND TRULY HONORABLE LADY,

The Lady

CATHERINE MOHUN,

Wife to the Lord *Warwick Mohun*, Baron of *Okehampton*, my highly honored LORD.

May it pleaſe your Ladiſhip,

MAdam, Imbolden'd by your accuſtomed candor and unmerited favours to things of the like nature, though diſproportion'd worth: (Becauſe this Excellency ſeems to contract thoſe perfections her Sex hath been inveſted with, which are as eſſential to your Ladiſhip, as light to the Sun) I preſumed to ſecure this innocent Orphan from the Thunder-ſhocks of the preſent blaſting age, under the ſafe protecting wreath of your name; which (I am confident) the vertues of none can more juſtly challenge, then thoſe of your Ladiſhip; who alone may ſeem to quicken the lifeleſs Scene, and to demonſtrate its poſſibility; reducing Fables into Practicks; by making as great honour

visible in the mirror of your dayly practise. Your pardon, Madam, for daring to offer such adulterate Metals, to so pure a Mine; for making the Shadow a present to the Substance; the thoughts of which was an offence, but the performance, a crime beyond the hopes of pardon. When my fate had left me on the first, I esteemed my self unsafe (with the Politian) should I not attempt the latter, securing one error by soaring at a greater: but my duller eyes endured not the proof of so glorious a Test, and the waxed juncture of my ill contrived feathers melt me into the fear of a fall: Therefore (with the most desperate offenders) I cast my self on the mercy of the Bench; and since I have so clement a Judge as your self, do not wholly despair of absolution, by reason my Penetential acknowledgment attones part of the offence; and your remission of the whole will eternally oblige,

MADAM,

The humblest of your

Ladiships Servants,

ALEXANDER GOUGHE.

TO

To Mr. *Alexander Goughe* upon his publishing The excellent Play call'd the *Queen*; or the Excellencie of her Sex.

IF Playes be looking glasses of our lives
Where dead examples quickning art revives:
By which the players dresse themselves, and we
By them may forme a living Imagery
To let those sullied, lie in age in dust
Or break them with pretence of fit and just,
Is a rude cruelty, as if you can
Put on the christian, and put off the man.
But must all morall handsomnes undoe
And may not be divine and civill too.
What though we dare not say the Poets are
Can save while it delights, please and converts
Or that blackfriers we heare which in this age
Fell when it was a church, not when a stage,
*Or that the * Presbiters that once dwelt there,*
Prayed and thriv'd though the playhouse were so neer.
Yet this we dare affirme there is more gain
In seeing men act vice then vertue fain;
And he loses tempts a danger that delights
In profest players then close Hypocrites,
Can there no favour to the scæne be shown
Because Jack Fletcher *was a Bishops son,*
Or since that order is condemn'd doe you
Think poets therefore Antichristian too;
Is it unlawfull since the stage is down
To make the press act: where no ladies swoune
At the red coates intrusion: none are strip't;
No Hystriomastix has the copy whip't
No man d'on Womens cloth's: the guiltles presse
Weares its own innocent garments: its own dresse,
Such as free nature made it: Let it come
Forth Midwife Goughe, *securely, and if some*
Like not the make or beautie of the play
Bear witnes to't and confidently say
Such a relict as once the stage did own,
Ingenuous Reader, merits to be known.

R. C.

* In the orig. still it is Putans.

For Plays.

DO you not Hawke? Why mayn't we have a Play?
Both are but recreations. You'll ſay
Diſeaſes which have made Phyſitians dumb,
By healthful exercciſe are overcome.
And Crimes eſcap'd all other laws, have been
Found out, and puniſh'd by the curious Scene.
Are Stages hurtful for the ill they teach,
And needleſs for the good? Which Pulpits preach:
Then ſports are hurtful, for the time they loſe,
And needleſs to the good, which labour does.
Permit 'm both; or if you will allow
The minde no Hawke, leave yours, and go to Plough.

EDMOND ROOKWOOD.

To Mr. *Goughe*, upon the publication of the Play, call'd, *the* QUEEN, *or the Excellency of her* SEX.

GOUGHE, In this little Preſent you create
Your ſelf a Trophee, may become a State;
For you that preſerve wit, may equally
Be ranck'd with thoſe defend our Liberty;
And though in this ill treated Scene of ſenſe,
The general learning is but in pretence;
Or elſe infus'd like th' Eaſtern Prophet's Dove,
To whiſper us, Religion, Honour, Love;

Yet

Yet the more Generous race of men revives
This Lamp of Knowledge, and like Primitives
In Caves, fearleſs of Martyrdom, rehearſe
The almoſt breathleſs, now, Dramatick verſe.
How in the next age will our Youth lament
The loſs of wit, condem'd to baniſhment.
Wit that the duller rout deſpiſe, 'cauſe they
Miſs it in what their Zealous Prieſts diſplay:
For Prieſts in melancholy Zeal admit
Onely a grave formality for wit;
And would have thoſe that govern us comply
And cheriſh their fallacious tyranny.
But wherein States can no advantage gain,
They harmleſs mirth improperly reſtrain;
Since men cannot be naturally call'd free,
If Rulers claim more then ſecuritie.
How happens then this rigour o're the Stage
In this reſtor'd, free, and licentious age?
For Plays are Images of life, and cheat
Men into vertue, and in jeſt repeat
What they moſt ſeriouſly think; nor may
We fear leſt Manners ſuffer: every day
Does higher, cunninger, more ſin invent
Then any Stage did ever repreſent.
It may indeed ſhew evil, and affright,
As we prize day by th' uglineſs of night.
But in the Theatre men are eaſier caught,
Then by what is in clamorous pulpits taught.

T. C.

Perſons of the PLAY.

Queen *of* Arragon.
Petruchi, *a Young Lord.*
Buſo, *a Captain.*
Pynto, *an Aſtronomer.* } *Kings Party:*
Murette.
Velaſco, *Queens General.*
Lodovico, *his friend:*
Alphonſo, *afterwards King,*
Collumello, } *Counſellors to the Queen.*
Almado, }
Herophil, *her Woman.*
Salaſſa, *widow, Miſtriſs to* Velaſco.
Shaparoon, *her friend.*
Mopas, Velaſco's *man.*
Hangman.
Meſſenger.
Groom.
Officers.

The Queen.

ACTUS PRIMUS.

Enter *Petruchi* with *Bufo*, *Pynto* and *Muretto*, in poor habits.

Petr. ALL free, and all forgiven.

Omnes. Bleſs her Majeſty.

Petr. Henceforth (my friends) take heed how you ſo hazard
Your lives and fortunes on the peeviſh motion
Of every diſcontent, you will not finde
Mercy ſo rife at all times.

Muret. Gratious Sir!
Your counſel is more like an Oracle,
Then mans advice, for my part I dare ſpeak
For one, I rather will be rackt aſunder
Then e're again offend ſo wiſe a Majeſty.

Petr. Tis well, your lives are once more made your own;
I muſt attend the execution
Of your hot General, each ſhift now for your ſelves. *Exit Petruchi.*

Buf. Is he gone, ha, ha, ha!
We have the common Capony of the cleer heavens
Once more o're our heads, Sirs.

Muret. We are at liberty out of the Hangmans clutches,
Now, mark, what good language and fair words
Will do, Gentlemen.

Pyn. Good language! O, let me go back and be hang'd, rather then live within the rotten infection of thy Cankred breath; the poyſon of a flatterers congue is a thouſand times more deadly, then the twinges of a rope; Thou birth of an unlucky Planet:
I abhor thee.

Muret. Fy, fy! Can you rail on your friends thus.

Pyn. Friends, my friend! Captain, come from that ſlippery Ele, Captain.
His very cradle was in dirt and mud;
His milk the oyl of ſerpents, his mother a mangy Mermaid, and a male Crocodile begar him.

Muret. This needs not ſweet, Signior *Pynto*.

Pyn. Sweet Signior? Sweet Cog a foyſt, go hang thy ſelf, thou'dſt jeer the very rags I wear off my back with thy fuſtians of ſweet, precious, unmatchable, rare, wiſe, judicious, hey do! Pox on thee; Sirrah, Sirrah, Haſt not thou many a time and often devoured a whole table of mine, garniſht with plenty, nay; variety of good wholeſome fare, under the colour of telling news with a roughly complement?

Muret. Good fare of thine!

Buf. Nay, dear Gentlemen.

Pyn. Mine! I mine, Sycophant, I (doſt mark me) to ſupply thy tosters, pawn'd a whole ſtudy of Ephimecides, to rich, that they might have ſet up a Corporation of Almanack makers; and what had I in return? But proteſtations, (hear'ſt thou this maunderer) that I was, for learning, the ſoundeſt; for bounty, the royalleſt; for diſcourſe, the ſententiouſt; for behavour, the abſoluteſt; for all endowments of minde and body, the moſt accompliſht that nature ever call'd her workmanſhip: but thou dog, thou ſcoundrel, my beggery was the fruits of thy flattery. Stand off, Raſcal, off.

Buf. This is excellent faith;

Muret. How, how? I flatter ye? What thee, thee? A poor loufy uncloakt impoſter, a deceitful, couzening, cheating, dull decoying fortune teller; Thou pawn books; thou, patcht out of an old ſhepheards Calender, that diſcourſeſt in rime of the change of the weather. And whoſe were thy Ephemerides? Why, Impudence, were thou ever worth *Erra Pater's* Prognoſtication? Thou learned! In what? By filching, ſtealing, borrowing, eating, collecting, and counting with as weather-wiſe Ideots as thy ſelf; once in twelve moneths thou wert indeed delivered, (like a big bellied wife,) of a two penny Almanack, at *Eaſter*. A Hoſpital boy in a blew coat ſhall tranſcribe as much in ſix hours to ſerve all the year. Thou a table of meat, yes, Aſtronomers fare, air; or at a feaſt upon high holy dayes, three red Sprats in a diſh; that was held gultony 200.

I flatter thee? Thou learned?

Pyn. Raſcal, Cannibal that feedeſt upon mans fleſh.

Buf. Nay, pray, pray heartily Gentlemen; in good earneſt, and as I live, and by this hand now——

Muret. Right thou put'ſt me in minde what I ſhould call thee; Who was't the cauſe of all the late inſurrection for which we were all like to be hang'd, and our brave General *Alphonſo* is this day to ſuffer for; who but thou, forſooth; the influences of the Stars, the conjunction of the Planets, the prediction of the celeſtial bodies were peremptory, that if a would but attempt a civil commotion, a' ſhould (I marry ſhould a') be ſtrait crown'd preſent King of *Arragon*. Now your Gipſonly may i'th moon, your divination hath fairly mounted him; poor Gentleman, he's ſure to leave his head in pawn for giving credit to thy prognoſticating ignorance.

Pyn. I ſcorn thee, Paraſite.

Muret. You are a ſtinking ſtarv'd-gut ſtar-gazer. Is that flattery or no.

Buf. 'S foot, What do you mean, Signior *Pynto*, Signior *Muretto*?

Pyn. I will be reveng'd, and watch my time, Sirrah,

Muret. Do.

Buf. This is ſtrange my Maſters, to be ſo neer the place of execution and prattle ſo loud; Come, Signior *Pynto*, indeed la you ſhall ſhake hands.

Pyn. Let me alone, y'are a fooliſh Captain. *Muretto*, I will diſplay thee for a——

Muret. Hang thy ſelf, I care not for thee this.

Buf. Fooliſh Captain, fooliſh Captain, heark ye, *Pynto*, there's no ſuch good meaning in that word.

Pyn. A Parrat can ecchio, talk to Schollers ſo.

Muret. A proper Scholler, ſtitcht up of waſte paper.

Buf. Speaks, if I be a fool, I'll bang out the wits of ſome of your nodles, or dry baſtinado your ſides.

Ye *Dogrel*, maungy ſcabbed owla-glaſſes, I'll

I'll mawle yee, ſo I will.

Muret. Captain, ſweet Captain, nay, look, now will you put your diſcretion to coxcombs?

Buf. Yes, the proudeſt coxcombs of 'em all, if I be provok'd; fooliſh, fleſh and blood cannot endur't.

Muret. So, goodman ſky walker, you have made a trim hand on't, to chaſe your ſelf into a throat cutting.

Buf. I will ſhred you both ſo ſmall, that a very botcher ſhall ſhred Spaniſh needles, with every fillet of your itchy fleſh; call me fooliſh, ye whelps-moyles; my father was a Corn-cutter, and my mother a muſcle woman, 'tis known what I am, and I'll make you know what I am, If my choler be raiſed but one inch higher.

Pyn. Well, I ſee *Mars* and *Saturn*, were thy Planets.
Thou art a valiant ſouldier, and there's no dealing with ye. For the Captains ſake, I will abate my indignation, *Muretto.* But--

Buf. But i'thy face, I'll have no buts, S' bores, the black guard is more honorably ſured then any of us three. Fooliſh, fooliſh, will never out of my head whilſt I live.

Enter Velaſco and Lodovico.

Muret. Long life, eternal proſperity, the bleſſing o'th heavens, and honors of the Earth, crown the glorious merits of the incomparable, Captain Don *Velaſco.*

Pyn. The Chime goes again, Captain.

Velaſ. Who are theſe poor Creatures, *Lodovico.*

Lodov. My Lord, I know them now, they are ſome of the late mutineers, whom you (when you took *Alphonſo* priſoner) preſented to the rigor of the Law, but ſince they are by the Queen's pardon ſet at liberty.

Velaſ. I ſhould know yonder fellow.
Your name is *Bufo*, if I miſtake not.

Buf. My name is my own name, Sir, and *Bufo* is my name, Sir; if any man ſhall deny't, I dare challenge him in defence of my Godfathers that gave me that name, Sir; and what ſay you to that, Sir?

Muret. A ſhallow, unbrain'd, weak, fooliſh fellow, and ſo forth: Your lordſhip underſtands me;
But for our parts my good Lord--

Velaſ. Well, Gentlemen, I cannot tell you now,
That any poor endeavours of mine own
Can work *Alphonſo*'s peace, yet I have ſpoke
And kneell'd and ſued for his reprieve.
The Queen
Hath heard, but will not grant; This is the day,
And this the time, and place, where he muſt render
The forfeit of his life unto the Law.
I onely can be ſorry.

Enter Petruchi, *after the hangman bearing the axe before* Alphonſo, *with Officers.*

Petr. Alphonſo, here's the place, and this the hour;
Your doom is paſt, and now the ſword of Law
Muſt cut the vein that ſwell'd with ſuch a frenſy
Of dangerous blood againſt your Queen and Country.
Prepare your ſelf, 'tis now too late to hope.

Alph. Petruchi, what is done I did, my ground
Was pitty of my country, not malice to't.
I ſought to free wrack'd *Arragon* from ruin,
Which a fond womans government muſt bring.
O had you and the nobles of this land,
A touch but of the miſeries, her weakneſs
Muſt force ye of neceſſity to feel,
You would with me have bent your naked ſwords
Againſt this female Miſtriſs of the Crown,
And not have been ſuch children to have fawned

Upon a girles nodd.
Petr. You are diſtracted;
She is our lawful Soveraign, we her Subjects.
Alph. Subjects, *Petruchi*, abjects, and to live;
I come to die, on to the execution.
Pyn. Here's a high Saturnal ſpirit, Captain.
Buf. Pox o' ſpirits when they mount a man to the Hangmans mercy, I do not like ſuch ſpirits,
Let me rather be a moon calf.
Velaſ. I come to bid farewel, and in farewel,
To excuſe my much ill fortune, for beleeve, Sir,
I hold my victory an overthrow.
To tell you how inceſſantly I ply'd
Her Grace, for your remiſſion, were as uſeleſs
As was my ſuit, I ſorry for your youth.
Let's part yet reconcil'd.
Alph. With all my heart;
It is my glory, that I was reduc'd
By the beſt man at arms, that ever knighthood
Hath ſtil'd a Souldier -- Alas! What ſouls are thoſe?
Now, now, in ſeeing them I die too late.
Buf. O brave General, O noble General, we are ſtill the rags of the old Regiment. The truth on't is, we were loth to leave thee, till thy head and ſhoulders parted companies. But ſweet good dear General take courage, what, we are all mortal men, and muſt every one paſs this way, as ſimple as we ſtand here.
Alph. Give me thy hand, farewel; the Queen is merciful in ſparing you; I have not ought to give thee but my laſt thanks.
Buf. Elirt o' giving, our clothes are paid for, and
A day will come ſhall quit us all.
Alph. Art thou, and thou there too; well, leave thy art,
And do not truſt the fixions of the ſtars,
They ſpoke no truth by me: My Lord *Velaſco*,
That creature, there, *Muretta*, is a man
Of honeſt heart, for my ſake take him to you:
And now ſoft, peace to all.
Pyn. I will burn my books, forſware the liberal ſciences, and that is my reſolution.
Buf. Go thy way for the arrantſt General, that ever led crew of brave Sketdreus.
Petr. Will you make ready, Sir.
Alph. Petruchi, yes, I have a debt to pay, 'tis natures due.
Fellow before thou ask my pardon, take it;
Be ſure and ſpeedy in thy fatal blow.
Hangm. Never fear clean ſhaving, Sir.
Alph. May I have leave to meditate?
Petr. You may.
Lodov. A gallant reſolution, even in death.

Enter Queen, Collumnello, Almada, Herophil, and attendants.

Col. Stay execution 'tis her Highnes pleaſure;
Alphonſo riſe ye, and behold the Queen.
Alph. Beſhrew the voice of Majeſty, my thoughts
Were fixt upon an upper Region now,
And traffick not with Earth; alas great woman,
What newer tyranny, what doom, what torments
Are borrowed from the conclave of that hell,
Where legions of worſe Devils, then are in hell,
Keep revels, a proud womans heart.
What plagues
Are broacht from thence to kill me?
Pyn. The moon is now Lady of the aſcendant, and the man will dye raving. } *Aſide.*
Alm. Fy, *Alphonſo*,
Will you commit another ſtrange commotion
With your unruly tongue. And what you cannot
Perform in act, attempt to do in words?
A dying man be ſo uncharitable.
Alph. Cry mercy, ſhe is Queen of *Arragon*, And

And would with her own eyes (instead of maskes
And courtly sports) behold an act of death.
Queen, welcom, Queen, here quaff my blood like wine;
And live a brave she tyrant.
Qu. Alas, poor man.
Alph. Poor man, that looks on me, delighted to destroy me.
Buf. Good boy i faith, by this hand a' speaks just as I would do, for all that he is so near being made puddings meat.
Qu. You are sorry
For your late desperate rudeness, Are you not?
Alph. By all my miseries these taunts are cruelty.
Worse then the Hangmans ax, I am not sorry,
Nay more, will not be sorry, know from me
I hate your sex in general, nor you
As y'are a Queen, but as y'are a woman:
Had I a term of life could last for ever,
And you could grant it, yes, and would, yet all
Or more should never reconcile my heart
To any she alive--are ye resolved?
Qu. His spirit flies out in his daring language.
Alphonso though the law require thy head,
Yet I have mercy where I see just cause;
You'l be a new man?
Alph. Oh! A womans tongue
Is sharper then a pointed steel; Tender, Madam,
I kiss your Royal hand, and call you fair,
Assure this noble, this uncovered presence,
That richest vertue is your bosoms tenant,
That you are absolutely great and good;
I'll flatter all the vices of your sex,
Protesting men are monsters, women Angels,
No light ones, but full weighty, natures best,
I'll proclaim lust a pitty, pride a handsomness.
Deceit ripness of wit, bold scandalous scolding,
A bravery of spirit; bloody cruelty,
Masculine justice; more I will maintain
That Queens are chief for rule, you chief of Queens,
If you'l but give me leave to die in peace.
Pray give me leave to die. Pray good now do,
What think ye, 'tis a Royal grant; henceforth
Heaven be the rest you chose, but never come at.
A kinde farewel to all.
Col. Can you endure
To let a Rebel prate? off with his head,
And let him then dispute.
Petr. I should have us'd
The priviledge of time, had I known this,
You must not talk so loud.
Qu. My Lords, a word:
What if we pardoned him, I think the neerness of his arrival to the stroke of death,
Will ever be a warning to his Loyalty.
Alm. How pardon him! What means your Majesty?
What can you hope from one so wholly drown'd
In melancholy and sowre discontent;
That should he share the Crown, a' would imploy
On none but Apes and Flatterers.
Velas. Spare, my Lord
Such liberal censure, rather reyn the fury
Of Justice, then so spur it on. Great Mistris,
I will not plead my services, but urge
The glories you may challenge by your mercy.
It will be a most sweet becoming act
To set you in the Chronicles of memory.
Qu. Velasco, thou art not more brave in arms
To conquer with thy valour, then thy courtesie.
Alphonso, take thy life, who took thee prisoner,
Is now become thy spokesman.

Alph.

Alph. Phew, mock not
Calamity ſo groſly.

Velaſ. You are too deſperate:
The Queen hath freely pardoned you.

Qu. And more to purchaſe kinde opinion of thy Sex, our ſelf will lend our help. Lords, all your hands.

Lodov. But is the Queen in earneſt?

Velaſ. It becomes her,
Mercy is God like.

Qu. Officers be gone. *Exit Officers*
Such objects for a Royal preſence are
Unfit, here kiſs our hand, we dare conceive
That 'twas thy hight of youth, not hate of us
Drew thee to thoſe attempts, and both we pardon.

Muret. Do not the ſtars run a wrong byas now, Signior *Pynto*?

Pyn. Venus is Lady of the Aſcendant, man. I knew if once he paſs the fatal hour, the influence would work another way.

Muret. Very likely, your reaſons are infallible.

Qu. What can our favours challenge.

Alph. More true ſervice,
True faith, true Love, then I have words to utter.

Qu. Which we accept, lead on, here ends this ſtriſe,
When Law e'aves juſtice, mercy ſhould grant life.

Exit all but Pynto and his fellows.

Pyn. Go thy waies for a ſure ſound brain'd piece whilſt thou liveſt; *Pynto*, ſay I, now, now, now, am I an aſs, now my Maſters, hang your ſelves, 'S foot, I'll ſtand to't; that man whoever he be, (better or worſe, all's one) who is not ſtar wiſe, is natures fool; your Aſtronomer hath the heavens, the whole globe of the earth, and the vaſt gulf of the Sea it ſelf, for his proper kingdom, his fee-ſimple, his own inheritance, who looks any higher then the top of a ſteeple, or a may-pool, is worthy to die in a ditch. But to know the conjunctions of the Planets, the influences of the celeſtial body, the harmony of the ſpheares, froſt and ſnow, hail and tempeſts, rain and ſun-ſhine, nay, life and death; here's cunning, to be deep in ſpeculation, to be groping the ſecrets of nature.

Muret. O, Sir, there, there, there.

Pyn. Let me alone, I ſay it my ſelf, I know I am a rare fellow; why, look, look ye, we are all made, or let me be ſtew'd in Star-ſhut; piſh, I am confident, and we ſhall all mount, beleeve it.

Buf. Shall we, nay, then I am reſolv'd.

Muret. Frier *Bacon* was but a brazen head, in compariſon of him.

Buf. But why ſhould you not have ſaid ſo much before, goodman Jolthead?

Muret. Nay, look ye, Captain, there's a time for all things.

Buf. For all this, what will become of us; is the ſign lucky to venture the begging of a caſt ſute? Let me be reſolved of that once.

Muret. 'Twas wiſely urg'd, Captain.

Pyn. Mans richeſt ornament is his nakedneſs, Gentlemen, variety of clothing is the ſurquedry of fools; wiſe men have their proper ſolace in the linings of their mindes; as for faſhions, 'tis a diſeaſe for a horſe.

Muret. Never richer ſtuff came from man.

Buf. 'Zookes, 'tis a ſcurvy, a pocky, and a naked anſwer; a plague of all your ſentences, whilſt I am like to ſtarve with hunger and cold,

Enter Meſſenger.

Meſ. By your leave, Gentlemen, the Lord *Alphonſo* hath ſent you this purſe of gold, commands ye to put your ſelves into coſtly ſutes, and repair to Court;

All. How! To Court!

Meſ. Where you may happily ſee him Crowned King, for that's the common report; I was charg'd to urge you to be very ſpeedy: farewel, Gentlemen.

Exit.

Pyn. What think ye now, my hearts of gold?

Muret. Hearts of gold indeed now, Signior.

Pyn.

Pyn. Piſh, I am a coxcomb, I; Oh, the divinity of--

Buf. Bawll no more the weather's cold, I muſt have utenſicles, follow your leader, ho. *Exit all.*

Enter Velaſco and Lodovico.

Velaſ. Prethee perſwade me not.

Lodov. You'l looſe your honor.

Velaſ. Ide rather looſe my honor then my faith:
O, *Lodovico*, thou art witneſs with me,
that I have ſworn, and pledg'd my heart,
my truth to her deſerving memory,
whoſe beauty, is through the world unfellowed.

Lodov. Here the wiſdom of ſword men,
They deal all by ſtrength not policy.
What exerciſe ſhall be aim'd, let me know that?

Velaſ. Excuſe, why, *Lodovico*, I am ſick,
And I am ſick indeed, ſick to the ſoul.

Lodov. For a decay'd tilter, or a known Coward, this were tollerable now: But to the buſineſs; I have ſolicited your widow.

Velaſ. Will ſhe not ſpeak with me?

Lodov. Young widows, and grave old Ones two, by your leave care not ſo much for talking; if you come once to them you muſt do, and do, and do again, Again, and again, all's two little, you'l finde it.

Velaſ. Come, friend, you mock my miſeries.

Lodov. It's a fine laughing matter when the beſt and moſt approved ſouldier of the world, ſhould be ſo heart-ſick for love of a placket: Well I have ſent your wiſe ſervant (for fools are beſt to be truſted in womens things) to my couzen *Shaparoon*, and by him your ſecond letter, you ſhall ſhortly hear what news: My couzen is excellently traded in theſe mortal buſineſſes of fleſh and blood, and will hardly come off with two denials.

Velaſ. If ſhe prevail, *Lodovico*--

Lodov. What then? Ply your occupation when you come to't, 'tis a fit ſeaſon of the year, women are hony moon if a man could jump with them at the inſtant, and prick 'em in the right vain; elſe this Queen would never have ſav'd a Traytor from the block, and ſuddenly made him her King and Husband. But no more of that, there's danger in't; Y'are ſick you ſay?

Velaſ. Pierc't through with fiery darts, much worſe then death.

Lodov. Why your onely preſent remedy is, then as ſoon as you can, to quench thoſe fires in the watry Channels of qualification: ſoft, no more words, behold a prodegy.

Floriſh.

Enter Colonnello, Almada bare, Alphonſo and the Queen Crowned, Herophil, Petruchi with a Guard, the King and Queen take their States.

All. Long live *Alphonſo* King of *Arragon*.

Alph. Then we are Soveraign.

Qu. As free, as I by birth:
I yeeld to you (my Lord) my Crown, my Heart,
My People, my Obedience; In exchange
What I demand is Love.

Alph. You cannot miſs it;
There is but one thing that all humane power
Or malice of the Devil could ſet a breach,
To work on for a breach 'twixt you and me.

Qu. One thing! Why, is there one thing then, my Lord?

Alph. Yes, and 'tis onely this; y'are ſtill a woman.

Qu. A woman! Said you ſo, ſir.

Alph. I confeſs
You have deſerv'd more ſervice, more regard
From me, in my particular, then life
Can thank you for; and that you may conceive
My fair acknowledgment; although 'tis true,
I might command; yet I will make a ſuit,
An earneſt ſuit t'ee.

Alph.

Qu. It muſt then be granted.
Alph. That to redeem a while ſome ſe-
rious thoughts
Which have miſdeem'd your ſex. You'l
be content
I be a married Batchelor one ſennight.
You cannot but conceive.
Col. How's this?
Petr. Fine work.
Qu. Alas my Lord, this needs no pub-
lick mention.
Alph. Nay, Madam, hear me, That our
our Courts be kept
Under a ſeveral roof; that you and I
May not for ſuch a ſhort time, come to-
gether.
Qu. I underſtand you not.
Alph. Your patience, Madam,
You interrupt me, That no meſſage paſs
Of commendation, queſtioning our
healths,
Our ſleeps, our actions, or what elſe be-
longs
To common curteſie, 'twixt friend, and
friend.
You muſt be pleas'd to grant it, I'll have
it ſo.
Qu. No meſſage of commends!
Alph. Phew, you demur,
It argues your diſtruſt.
Qu. I am content
The King ſhould be obeyed. Pray hea-
ven all be well.
Alph. Velaſco, thou wer't he didſt con-
quer me,
Didſt take me priſoner? wer't in that the
means
To raiſe me up thus high. I thank thee
for't;
I thought to honour thee in a defence
Of the Queens beauty; but wee'l now
deferr't.
Yet hand your miſtris, lead her to the
Court,
We and our Lords will follow, there
wee'l part;
A ſeven dayes abſence cannot ſeem but
ſhort. *Ex. all.*

Act II.

Enter Shaparoon and Mopus.

Shap. And as I ſaid (nay pray my friend be covered) the buſineſs hath been ſoundly followed on my part. Yet again, in good ſooth, I cannot abide you ſhould ſtand bare before me to ſo little purpoſe.

Mop. Manners is a Jewel (Madam) and as for ſtanding bare, I know there is ſom difference, the putting down of a mans cap, and the putting down of his breeches before a reverend gentlewoman.

Shap. You ſpeak very properly, there is a great deal of difference indeed. But to come to the point; Fy, what a ſtir I had to make her to receive the letter, and when ſhe had received it, to open it, and then to read it; nay, to read it again and again; that as I am a very woman, a man might have wrong my ſmock dropping wet, with the pure ſweat that came from my body. Friend, I took ſuch pains with her. Oh my conſcience, to bear a child at thoſe years would not trouble me half ſo much as the delivery of that letter did.

Mop. A man-child of my age perhaps, Madam, would not.

Shap. Yet that were a ſore burthen for one that is not us'd to't, I may tell you. O theſe coy girles are ſuch wild cattel to have dealing with.

Mop. What ancient Madams cannot do one way, let them do another; ſhe's a rank Jade that being paſt the breeder, cannot kick up her heels, wince, and cry wee-hee: good examples cannot chuſe from ones elders, but work much to the purpoſe, being well ply'd, and in ſeaſon.

Shap. In ſeaſon? True, that's a chief thing; yes, I'll aſſure you my friend, I am but entring into eight and twen-
ty.

Mop. Wants ſomwhat of that too, I take it; I warrant ye your mark ap-
pears

pears yet to be seen for proof of your age, as plain as when you were but fifteen.

Shap. Truly, if it were well searcht, I think it does.
Your name is *Mopsa*, you told me?

Mop. *Mopsa* my name is, and yours Madam *Shaparoon* I was told.

Shap. A right Madam born I can assure ye.

Mop. Your Ancestors will speak that, for the *Shaparoons* have ever took place of the best French-hoods in the parish; ever since the first addition.

Shap. All this with a great deal of modesty I must confess. Ud's Pittikins, stand by, aside a little: see where the lady coms; do not appear before you are call'd, in any case: but mark how I will work her like wax.

Enter Salassa reading a letter.

Salas. Your servant in all commands *Velasco*. So, and I am resolved to put ye to the test, servant, for your free fools heart, e're I give you the slip, I warrant ye.

Shap. Your ladyship hath considered the premises e're this time, at full, I hope.

Salas. O, *Shaparoon*, you keep true sentinel, what? I must give certain answer; must I not?

Shap. Nay, Madam, you may chuse, 'tis all in your Ladiships discreet consideration. The sum of all is, that if you shew him not some favour, he is no long lives man.

Salas. Very well; how long have you been a factress for such Merchants, *Shaparoon*.

Shap. O my Religion! I a factress? I am even well enough serv'd for my good will; and this is my requital. *Factress*, quoth you?

Salas. Come, your intercession shall prevail, which is his letter carrier?

Mop. At your ladiships service.

Salas. Your Lord *Velasco* sent you?

Mop. Most true, sweet madam.

Salas. What place hold you about him?

Mop. I am his Drugster, Madam.

Salas. What Sir?

Mop. Being hard bound with melancholy, I give him a purge, with two or three soluble stools of laughter.

Salas. Belike you are his fool, or his jester.

Mop. Jester if you please, but not fool, Madam; for bables belong to fools, and they are then onely fit for ladies secresies, not for Lords.

Salas. But is he indeed sick of late?

Shap. Alas good heart, I suffer for him.

Enter Lodovico.

Lodov. By your leave lady, without ceremony, you know me, and may guess my errand.

Salas. Yet more trouble, nay, then I shall be hail-shot.

Lodov. To be brief. By the honors of a good name, you are a dry-skinn'd widow, and did not my haste concern the life of the noblest Gentleman in *Europe*, I would as much scorn imployments of this nature to you, as I do a proud woman of your condition.

Mop. I marry here's one will thunder her widow-head into flitters; stand to't, Signior, I am your second.

Salas. Sir y'are uncivil to exclaim against a lady in her own house.

Lodov. A lady, yet a paraquitto, popingjay, your whole worth lies in your gay out side, and your squawling tongue.
A Wagtail is a glorious fowl in respect of many of ye.
Though most of ye are in nature as very fowl as wagtayles.

Salas. Are such as you the Lord *Velasco*'s agents in his hot affection?

Shap. Sweet cousen, *Lodovico*, pray now, the lady is most vertuously resolved.

Mop. Heark ye middle-ag'd countess, do not take anothers tale into your mouth, I have occation to use you in private, and can finde you work enough my self, a word in your ear.

Salas. I protest, I meant more noble

anſwer for his ſatisfaction, then ever your railing language ſhall force from me.

Lodov. Were I the man that doated on you, I would take a ſhorter courſe with you, then to come humbly whining to your ſweet--pox of all ſuch ridiculous foppery--I would--

Salaſ. Weep your ſelf to death, and be chronicled among the regiment of kinde tender hearted ſouls.

Lodov. Indeed, forſooth, I would not; what, for a widdow one that hath jumpt the old moyles trot, ſo oft, that the ſciatica founders her yet in both her thighs.

Salaſ. You abuſe me groſly.

Lodov. One that hath been ſo often drunk with ſatiery of pleaſure, that fourteen husbands are but as half a draught to quench her thurſt in an afternoon.

Salaſ. I will no longer endure ye.

Lodov. For you, you? That are neither noble, wiſe, rich, fair, nor welfavoured. For you?

Map. You are all theſe, if you can keep your own counſel and let no body know, Miſtris Madam.

Shap. Nay I am ſo perſwaded, and aſſure your ſelf no body ſhall know.

Lodov. Yet forſooth, muſt you be the onely precious piece the Lord *Velaſco* muſt adore, muſt dye for. But I vow, if he do miſcarry, (as I fear he cannot recover.)

Salaſ. Goodneſs forbid, Alas! Is he ſick, ſir?

Lodov. Excellent diſſimulation! Yes ſure, he is ſick, and an everlaſting ſilence ſtrike you dumb that are the cauſe on't. But, as I ſaid, if he do go the wrong way, as I love vertue, your ladiſhip ſhall be ballated through all Chriſtendom, and ſung to ſciroy tunes, and your picture drawn over every ballad, ſucking of rotten eggs among wheaſels.

Salaſ. Pray give me leave; Is Lord *Velaſco* ſick? And lies there ought in me to comfort, or recover him?

Lodov. Marry does there, the more Infidel he: And what of all this now?

Salaſ. What would you have me do?

Lodov. Wonders, either go and viſit him, or admit him to viſit you; theſe are mighty favours are they not?

Salaſ. Why, good Sir, I will grant the later willingly; he ſhall be kindly welcom.

Lodov. And laught at while he is here: ſhall a not?

Salaſ. What would you have me ſay? My beſt entertainment ſhall be open to him; I will diſcourſe to him freely, if he requires it privately: I will be all what in honour I ſhould.

Lodov. Certifie him ſo much by letter.

Salaſ. That cannot ſtand with my modeſty, my word and truth ſhall be my gage.

Lodov. Enough, do this, and by this hand I'll ask you pardon for my rudeneſs, and ever heartily honour you.

Map. I ſhall hear from you when my leaſures ſerves.

Shap. Moſt aſſuredly. Good deſtines ſpeed your journey.

Map. All happineſs ride ever before you, your diſgraces behinde you, and and full pleaſure in the midſt of ye.

Exeunt.

Enter Buſo *in freſh apparel, uſhering* *Herophil.*

Her. My over kinde, Captain, what would you ſay?

Buſ. Why, Miſtris, I would ſay, as a man might ſay forſooth, indeed I would ſay.

Her. What, Captain?

Buſ. Even whatſoever you would have me to ſay, forſooth.

Her. If that be all, pray ſay nothing.

Buſ. Why look ye, Miſtris, all what I ſay if you mark it well, is juſt nothing; As for example, To tell you that you are fair, is nothing, for you know it your ſelf; to ſay you were honeſt, were an indignity to your beauty, and upon the matter nothing, for honeſty in a fair woman is as good as nothing.

Her. That is ſomwhat ſtrange to be proved.

Buſ. To a good wit, dear Miſtris, nothing's impoſſible.

Her. Sure

Her. Sure the Court and your new clothes have infected you: Would *I* were a purse of gold, for your sake, Captain, to reward your wit.

Buf. I would you were, mistris, so you were not counterfeit metal, *I* should soon try you on the too true touch-stone of my affections, indeed forsooth.

Her. Well, witty Captain, for your love I must part away in debt, but will not fail to think on't. But now I am in hast.

Buf. If you would but grant me but one poor request, before you go, I should soon dispatch and part.

Her. Name it, Captain.

Buf. Truly, and as I live, 'tis a very small triffle for your part, all things considered.

Her. But cannot you tell what it is?

Buf. That were a fine jest indeed, why, I would desire, intreat, and beseech you.

Her. What to do?

Buf. There you have it, and thank you too.

Her. I understand you not.

Buf. Why, To do with you, forsooth, to do with you.

Her. To do what?

Buf. In plain words, I would commit with you, or as the more learned phrase it, if you be pleased to consent, I would ravish you.

Her. Fy, fy, Captain, so uncivil, you made me blush.

Buf. Do I say; why, I am glad I have it for you: Souldiers are hot upon service, mistris, and a wise man's bolt is soon shot; as the proverb say's.

Her. Good Captain, keep up your bolt till I am at leasure to stand fair for your mark. If the Court Stallions prove all so rank, I will vow all to ride henceforth upon an Ass; so, Captain, I must leave you. *Exit Hero.*

Buf. Fare-wel heartily to you forsooth.
Go thy wales for as true a Wivis as ever fowled clean Napary. This fine whoreson Court diet, cost, lodging, change of clothes, and ease, have addicted me villanously to the itch of concupiscence.

Enter Alphonso; Pynto and Muretto complementing on either side of him.

Alph. They all shall not intreat me.

Muret. Your Majesty were no King, if your own will were not your own law.

Pyn. Always, my Lord, observing the domination of the Planets: As if *Mars* and *Venus* being in conjunction, and their influence working upon your frailty; then in any case you must not resist the motion of the celestial bodies.

Muret. All which (most gracious Soverain) this most famous Scoller will at a minute foretel.

Buf. All hail to the King himself, my very good Liege, Lord, and most gratious benefactor.

Alph. What need I other counsellors then these.
Shall I be forc'd to be a womans slave?
That may live free, and hate their fickle sex.

Muret. O 'tis a glorious vertue in so magnificent a Prince to abstain from the sensual surfets of fleshly and wanton appetites.

Alph. I finde the inclination of such follies.
Why, what are women?

Buf. Very pleasant pretty, necessary toys, an't please your Majesty; I my self could pass the time with them, as occasion migh serve, eight and forty hours out right, one to one alwaies provided.

Pyn. Yet of all the seven planets, there are but two women among them, and one of them two is chast, which is as good as if shee were a boy.

Muret. That is not to be questioned; the best of women are but troubles and vexations, this man retains all true perfection, and of all men yours Majesty.

Enter Amadis and Collumbo.

Alph. Ye are too rude to enter on our privacies,

without our licenſe, ſpeak, your buſi-
neſs Lords.
Alm. We came from your moſt vertu-
ous Queen.
Alph. No more.
Col. A month is well nigh paſt, and
yet you ſlack
Your love to her: What mean you, ſir,
ſo ſtrangely
To ſlight a wife whoſe griefs grow now
too high,
For womanhood to ſuffer.
Alm. Is't your pleaſure
To admit her to your boſom?
Alph. Y'are too ſawcy.
Return, and quickly too, and tell her
thus;
If ſhe intend to keep her in our favour,
Let us not ſee her.
Col. Say you ſo, Great Sir;
You ſpeak it but for tryal
All. Ha, ha, ha.
Col. O, Sir, remember what you are,
and let not
The inſinuations of theſe ſervile crea-
tures,
Made onely men by you, ſooth and tra-
duce
Your ſafety to a known and willful
danger.
Fix in your thoughts the ruine you have
ſcap't;
Who freed you, who hath rais'd you to
this height,
And you will then awake your judg-
ments eye!
The Commons murmur, and the ſtreets
are fill'd
With buſie whiſpers: Yet in time recal
Your violence.
Alph. As I am King, the tongue
Forfeits his head that ſpeaks another
word.
Muretto, Talk we not now like a King?
Muret. Like one that hath the whole
World for his proper Monarchy, and it
becomes you Royally.

Enter Queen, Petruchi, and Herophil.

Buf. The Queen, and my Miſtris; O
brave, we ſhall have ſome doings hard
to hand now, I hope.

Alph. What means the woman? Ha!
Is this the duty
Of a good wife, we ſent not for you, did
we?
Qu. The more my duty that I came
unſent for;
Wherein my gratious Lord have I of-
fended?
Wherein have I tranſgreſt againſt thy
laws
O ſacred Marriage? To be ſequeſtred
In the firſt ſpring and *April* of my joys
From you, much dearer to me, then my
life?
By all the honour of a ſpotleſs bed,
Shew me my fault, and I will turn away,
And be my own ſwift executioner.
Alph. I take that word. Know then
you married me
Againſt my will, and that's your fault
Qu. Alas! Againſt your will? I dare
not contradict
What you are pleaſed to urge. But by
the love
I bare the King of *Arragon*, (an oath
As great as I can ſwear by) I conceiv'd
Your words to be true ſpeakers of your
heart,
And I am ſure they were; you ſwore
they were.
How ſhould I but beleeve, that lov'd ſo
dearly?
Alph. Come then you are a trifler, for
by this
I know you love me not.
Qu. Is that your fear?
Why la now, Lords, I told you that the
King
Made our diviſion but a proof of faith.
Kinde husband, now I'm bold to call
you ſo;
Was this your cunning to be jealous of
me.
So ſoon?- We women are fine fools
To ſearch mens pretty ſubtilties.
Muret. You'l ſcarce finde it ſo *Aſide.*
Alph. She would perſwade mee
ſtrangely.
Qu. Prethee, Sweet heart,
Force not thy ſelf to look ſo ſadly; troth
It ſuites not with thy love, 'tis well. Was
this

Your

Your sennights respite? Yet, as I am a Queen,
I fear'd you had been in earnest.
Alph. Earnest: Hence
Monstrous enchantress, by the death I owe
To Nature, thou appear'st to me in this
More impudent then impudence, the tyde
Of thy luxurious blood is at the full;
And cause thy raging plurisie of lust
Cannot be sated by our royal warmth,
Thou tri'st all cunning petulent charms to raise
A wanton devill up in our chast brest.
But we are Canon-proof against the shot
Of all thy arts.
Qu. Was't you spoke that, my Lord?
Pyn. Phaeton is just over the orb of the moon, his horses are got loose, and the heavens begin to grow into a combustion.
Alph. I'll sooner dig a dungeon in a mole-hill,
And hide my crown there, that both fools and children
May trample o're my Royalty, then ever
Lay it beneath an antick womans feet.
Couldst thou transshape thy self into a man,
And with it be more excellent then man
Can be; yet since thou wer't a woman once,
I would renounce thee.
Petr. Let the King remember
It is the Queen he speaks too.
Alph. Pish, I know
She would be well contented but to live
Within my presence; not for love to me,
But that she might with safety of her honour,
Mix with some hot vein'd letcher, whose prone lust
Should feed the rank impostume of desires,
And get a race of bastards, to whose birth
I should be thought the Dad. But thou, thou woman,
E're I will be the cloak to thy false play,
I'll couple with a witch, a hag; for if
Thou canst live chast, live by thy self like me.
Or if thou wouldst perswade me that thou lov'st me,
See me no more, never. From this time forth
I hate thy sex; of all thy sex, thee worst.
Exit Alphonso, Bufo, Pyn.
Alm. Madam, dear Madam, yet
Take comfort, time will work all for the best
Qu. Where must I go?
Col. Y'are in your own Kingdom, 'tis your birth-right,
We all your Subjects; not a man of us,
But to the utmost of his life, will right
Your wrongs against this most unthankful King.
Qu. Away, ye are all Traytors to profane
His sacred merits with your bitter terms.
Why, am I not his Wife? A wife must bear
With all what likes her Lord t'upbraid her with,
And yet 'tis no injustice. What was't he said?
That I no more should see him, never, never.
There I am quite divorst from all my joys,
From all my paradice of life. Not see him?
'Twas too unkinde a task. But he commanded
I cannot but obey. Where's *Herophil*?
Her. Here Madam.
Qu. Go hang my Chamber all with mourning black;
Seal up my windows, let no light survey,
The subtle tapers that must eye my griefs.
Get from me Lords, I will defie ye all,
Y'are men, and men (O me) are all unkinde.
Come hither *Herophil*, spread all my robes,
My jewels and apparel on the floor,
And for a Crown get me a Willow wreath:
No, no, that's not my colour, buy me a veil

In-

Ingrayn'd in tawny. Alas, I am forſaken,
And none can pitty me.
Petr. By all the faith
I ow to you my ſoveraign, if you pleaſe
To enjoy me any ſervice, I will prove
Moſt ready and moſt true,
Qu. Why ſhould the King
Deſpiſe me? I did never croſs his will,
Never gainſaid his, yea; yet ſure I fear
He hath ſome ground for his diſpleaſure.
Her. None,
Unleſs becauſe you ſav'd him from the block.
Qu. Art thou a prater too? Peace, *Herophil*,
Tempt not a deſperate woman. No man here
Dares do my laſt commends to him.
Muret. If your excellent Majeſty pleaſe to repoſe confidence in me; I will not onely deliver him your commendations, but think my ſelf highly diſhonored, if he return not his back to you by letter.
Petr. Off beaſt, made all of baſeneſs, do not grieve
Calamity, or as I am a knigh,
I'll cut thy tongue out.
Muret. Sweet Signior, I proteſt--
Exit Muretto.
Petr. Madam, beleeve him not, he is a Paraſite;
Yet one the King doth dote on.
Qu. Then beſhrew ye,
You had not us'd him gently, had I known't,
I would have kneell'd before him, and have ſent
A handful of my tears unto the King.
Away, my Lords, here is no place to revel
In our diſcomfits. *Herophil*, let's haſt,
That thou and I may heartily like widows
Bewail my bridal mockt Virginity.
Col. Let's follow her my lords; I fear to late
The King will yet repent theſe rude diviſions.
Exeunt.

Enter Velaſco, Lodovico, Mopſa.

Lodov. Complement? 'Tis for Barbors ſhops; know your own worth, you ſpeak to a frail commodity; and barter't away roundly, my Lord.
Velaſ. She promis'd free diſcourſe?
Lodov. She did: Are ye anſwer'd?

Enter Salaſſa, Shaparoon.

Shap. Madam, my Lord *Velaſco* is come, uſe him nobly and kindly, or--I ſay no more.
Salaſ. To a poor widow's houſe my Lord is welcom.
Your lordſhip honours me in this favor; in what thankful entertainment I can, I ſhall ſtrive to deſerve it.
Shap. Your ſweet lordſhip is moſt heartily welcom, as I may ſay.
Mop. Inſtead of a letter, Madam good-face, on my Lord's behalf, I am bold to ſalute you.
Lodov. Madam *Salaſſa*, not diſtruſting the liberty you granted, now you and my Lord are in you own houſe, we will attend yee in the next room; Away, Couzen; follow, firrah.
Shap. It is a woman part to come behinde.
Mop. But for two men to paſs in before one woman, 'tis too much a conſcience; on reverend antiquity.
Exit Lodovico, Shaparoon, Mopſa.
Salaſ. What is your lordſhips pleaſure?
Velaſ. To rip up
A ſtory of my fate. When by the Queen
I was imploy'd againſt the late Commotioners,
(Of whom the now King was chief Leader) then
In my return you pleas'd to entertain me
Here in your houſe.
Salaſ. Much good may it do your lordſhip.
Velaſ. But then, what conqueſt gain'd I by that conqueſt,
When here mine eyes, and your commanding beauty
Made me a priſoner to the trueſt love,
That ever warm'd a heart.
Salaſ. Who might that be?
Velaſ. You, Lady, are the deity I adore,

Have

Have kneell'd too in my heart, have vow'd my ſoul to,
In ſuch a debt of ſervice, that my life
Is tenant to your pleaſure.
Salaſ. Phew, my Lord;
It is not nobly done to mock me thus.
Velaſ. Mock you? Moſt fair *Salaſſa*, if e're truth
Dwelt in a tongue, my words and thoughts are twins.
Salaſ. You wrong your honor in ſo mean a choiſe.
Can it be though, that that brave man, *Velaſco*,
Sole Champion of the world, ſhould look on me?
On me, a poor lone Widow? 'Tis impoſſible.
Velaſ. I am pooret
In my performance now, then ever; ſo poor,
That vows and proteſtations want fit credit
With me to vow the leaſt part of a ſervice
That might deſerve your favour.
Salaſ. You are ſerious?
Velaſ. Lady, I wiſh that for a preſent tryal,
Againſt the cuſtome of ſo ſweet a nature,
You would be ſomwhat cruel in commands.
You dare not ſift the honor of my faith
By any ſtrange injunction, which the ſpeed
Of my glad undertaking ſhould not cheerfully
Attempt, or periſh in the ſufferance of it.
Salaſ. You promiſe Lordly.
Velaſ. You too much diſtruſt
The conſtancy of truth.
Salaſ. It were unnoble,
On your part to demand a gift of bountry,
More then the freedom of a fair allowance,
Confirm'd by modeſty and reaſon's warrant
Might without bluſhing yeeld unto.
Velaſ. Oh, fear not,
For my affections aim at chaſt contents;
Not at unruly paſſions of deſire.
I onely claim the title of your ſervant,
The flight of my ambitions ſoars no higher,
Then living in your grace, and for incouragement
To quicken my attendance now and then
A kinde unraviſht kiſs.
Salaſ. That's but a fee,
Due to a fair deſerver: but admit
I grant it, and you have it; may I then
Lay a light burthen on you.
Velaſ. What is poſſible
For me to venture on, by how much more
It carries danger in't; by ſo much more
My glorie's in the atchievement.
Salaſ. I muſt truſt ye.
Velaſ. By all the vertues of a Souldiers name,
I vow and ſware.
Salaſ. Enough, I take that oath:
And thus my ſelf firſt do confirm your warrant.
Velaſ. I feel new life within me.
Salaſ. Now be Steward,
For your own ſtore, my lord, and take poſſeſſion
Of what you have purchaſed freely:
Velaſ. With a joy.
As willing as my wiſhes can arrive at.
kiſſes her.
Salaſ. So, I may claim your oath now.
Velaſ. I attend it.
Salaſ. Velaſco, I do love thee, and am jealous
Of thy ſpirit, which is hourly apt
To catch at actions, if I muſt be Miſtris
Of thee and my own will, thou muſt be ſubject
To my improvements.
Velaſ. 'Tis my ſouls delight.
Salaſ. Y'are fam'd the onely fighting Sir alive;
But what's this, if you be not ſafe to me.
Velaſ. By all—
Salaſ. you ſhall not ſwear, take heed of periury.
So much I fear your ſafety, that I command,

For

For two years ſpace, you ſhall not wear a ſword,
A dagger, or ſtelletto; ſhall not fight
On any quarrel be it neer ſo juſt.
Velaſ. Lady!
Salaſ. Hear more yet; if you be baffled,
Rail'd at, ſcorn'd, mock'd ſtruck, baſh'd, kick'd,
Velaſ. (O Lady!)
Salaſ. Spit on, revil'd, challeng'd, provok'd by fools,
Boyes, anticks, cowards.
Velaſ. ('Tis intollerable.)
Salaſ. I charge you (by your oath) not to reply
In word, deed, look: and laſtly, I conjure ye
Never to ſhew the cauſe to any living
By circumſtance or by equivocation;
Nor till two years expire to motion love.
Velaſ. Why do you play the Tyrant thus?
Salaſ. 'Tis common
T' obſerve how love hath made a Coward valiant;
But that a man as daring as *Velaſco*,
Should to expreſs his duty to a Miſtris,
Kneel to his own diſgraces, and turn Coward,
Belongs to me and to my glories onely;
I'm Empreſs of this miracle. Your oath
Is paſt, if you will loſe your ſelf you may.
How d'ee, Sir?
Velaſ. Woman thou art vain and cruel.
Salaſ. Wilt pleaſe your lordſhip taſt a cup of wine,
Or ſtay and ſup, and take a hard bed here?
Your friends think we have done ſtrange things this while.
Come let us walk like Lovers: I am pitiful,
I love no quarrels.
Velaſ. Triumph in my ruins.
There is no act of folly but is common
In uſe and practiſe to a ſcornful woman.
Exeunt.

Act III.

Enter Alphonſo, Almada, Muretto, Bufo, Pynto, and attendants.

Alph. You have prevail'd, yet e're you came (my Lord)
Muretto, here this right, right, honeſt man
Confirm'd me throughly, now to witneſs further
With what a gratitude I love the Queen.
Reach me a bowle of wine.
Alm. Your Majeſty more honors me, in making me the Meſſenger of this moſt happy concord, then addition of greatneſs can expreſs.
Muret. I ever told you,
How you would his Grace, inclin'd at laſt
Pyn. The very *Jove* of benignity, by whoſe gentle aſpect the whole ſphere of this Court and Kingdom are (like the leſſer orbes) moved round in the harmony of affability.

Enter one with wine.

Alph. My Lord *Almado*, health unto your Miſtris,
A hearty health, a deep one.
Alm. upon my knee
My duty gladly anſwers *drinks.*
Alph. Give him wine.
There's not a man whoever in our Court
(Greater or meaner) but ſhall pledge this health,
In honor of our Queen, our vertuous Queen.
Commend us, and report us as you finde.
Alm. Great Sir, I ſhall with joy.
Alph. Bufo and *Pynto*,
All in, and drink, drink deep, let none be ſpar'd,
Comers or goers, none.
Buf. Away my hearts.
Pyn. We'll tickle it till the welkin bluſſe

blusſle again, and all the fixt Stars dance the old measures.

Muret. I ſhall attend to wait upon your lordſhip to the Caraoch. *Exeunt.*

Manet Alphonſo.

Alph. So, ſo, far reaching pollicy, I adore thee,
Will hug thee as my dearling
Shallow fools
Dive not into the pitch of regular Statiſts.
Henceforth my Stratagem's of ſcorn and hatred
Shall kill in ſmiles. I will not ſtrike and frown,
But laugh and murther.

Enter Muretto.

Alph. Welcom, are we ſafe?

Muret. Moſt free from interruption: The Lord *Velaſco* is newly entred the Court; I have given the watch word that they ply him mainly; the concluſion (I know cannot but break off in hurleburly.

Alph. Good, good, I hate him mortally. 'Twas he
Slaved me to th' hangmans ax: But now go on;
Petruchi is the man, you ſay, muſt ſtand
The Champion of her luſt.

Muret. There may be yet vertuous intention even in bad actions, in lewd words, I urge no further then likelyhoods may inform.

Alph. Phew, that's thy nobleneſs: But now *Muretto*,
The eye of luxury ſpeaks loud in ſilence.

Muret. Why look ye, Sir, I muſt confeſs I obſerv'd ſome odd amorous glances, ſome ſweet familiar courteous toying ſmiles; a kinde of officious boldneſs in him, Princelike and Queenlike allowance of that boldneſs in him again; ſometimes I might warily overhear her whiſpers. But what of all this? There might be no harm meant.

Alph. Fy, no, the grafting of my forehead, nothing elſe.
Grafting, grafting, *Muretto*, A moſt Gentleman-like exerciſe; a very myſtery belongs to't.
And now and then they walk thus, arm in arm, twiſt fingers: ha. Would they not *Muretto*?

Muret. 'Tis wondrous fit a great Queen ſhould be ſupported, Sir; and for the beſt lady of 'em all, to diſcourſe familiarly with her ſupporter, is courtly and paſſing-innocent.

Alph. She and *Petruchi* did ſo?

Muret. And at her paſſing to her private lodgings, attended onely with her lady in ordinary. *Petruchi* alone went in before her.

Alph. Is't true! Went in before her! Canſt prove that?

Muret. Your Majeſty is too quick, too apprehenſive of the worſt: I meant he perform'd the office of an Uſher.

Alph. Guilty apparently: Monſtrous woman! Beaſt!
Were theſe the fruits of her diſſembling tears!
Her puling, and her heart ſighs. But, *Muretto*.
I will be ſwift *Muretto*, ſwift and terrible.

Muret. I am ſuch another Coxcomb; O my ſide too.
Yet faith, let me perſwade ye; I hope your wife is vertuous.

Alph. Vertuous? The Devil ſhe is, 'tis moſt impoſſible.
What kiſs and toy, wink, prate, yet be vertuous?

Muret. Why not Sir? I think now a woman may lie four or five nights together with a man, and yet be chaſt; though that be very hard, yet ſo long as 'tis poſſible, ſuch a thing may be.

Alph. I have it, wee'll confer; let's ſtand aſide.

Enter Bufo and another Groom with wine, both drunk; Bufo handing Velaſco by the ſhoulders.

Buf. Not drink more? By this hand you ſhall drink eleven whole healths, if your cap be wooll or beaver; and that's my reſolution.

Gro. 'Sfoot, eleven ſcore, without diſhonor be it ſpoken to any mans perſon out of this place.

Velaſ. Prethee, I can no more, 'tis a profeſſion
I dare not practice, nay, I will not.

Buf. How will not? Not her Queenſhips health?
Hark ye, thy ſtincking and unwholeſom words--
Will not-- You will not--You ſay you will not?

Velaſ. I ſay ſo, pray be anſwer'd.

Gro. Pox of all ſtinchers; if a' ſay a will not,
Let him chuſe, like an artant dry lord as he is.

Buf. Give me the bowl, I muſt be valiant.
You, Sirrah, man at arms; Here's a carouſe
To the King, the Queen, and my ſelf.

Gro. Let't come, I'll have that i'faith, Sweet, ſweet, ſweet, Captain.

Buf. Hold, give the lord firſt, drink it up lord, do, ump.

Velaſ. Away I ſay, I am not in the tune.

Buf. Tune, tune? 'Sblood, d'ee take us for fiddlers, ſcrappers, time canters by tune? By this light, I'll ſcourge ye like a town top: Look ye, I am urg'd--Ump--And there's a ſide blow for ye, like a ſober thing as ye are.

Gro. well done i'faith, precious Captain.

Velaſ. Dar'ſt thou do this to me knowing who I am?

Buf. Yes, in the way of daring, I dare kick you thus, thus, Sir up and down. There's a jolt on the bum, too: How d'ee like it?

Velaſ. 'Tis well! You uſe the priviledge of the place.
There was a time the beſt of all this Court
Durſt not have lift a hand againſt me then.
But I muſt bear it now.

Alph. Is not this ſtrange *Maretta*?

Muret. I can ſcantly credit mine own eyes: The Captain follows his inſtructions perfectly.

Buf. Nor drink? Mahound, Infidel. I will fillip thy noſe, ſpit in thy face, Mungrel; brave, a Commander, ha?

Velaſ. O woman-woman-woman.

Buf. That's a lie, a ſtark one, 'tis known I nere was a woman in my life. I am weary beating of him, and can ſtand no longer. *Groom*, kick him thou up and down in my behalf; or by this fleſh I'll ſwinge you, ſirrah.

Gro. Come aloft, Jackanapes: come aloft, ſirrah. *kicks, beates him.*

Alph. Why ſure *Velaſco* dares not fight.

Muret. It muſt be ſome or other hath bewitched him.

Enter Pynto.

Pyn. Avant, I ſaw twelve dozen of Cuckolds in the middle region of the air, galloping on a black Jack, Eaſtward ho. It is certain that every dozen went for a company, and they are now become a corporation. *Aries* and *Taurus*, the Bull and the Ram, two head ſigns, ſhall be henceforth their recognizances, ſet up in the grand hall of their politick convocations---whirr, whirr, there, there, juſt under the rainbow ambles *Mercury*, the thin bearded thief that ſtole away the Drappers wife, while the good man was made drunk at the Still-yard, at a beaver of Dutch bread and Beniſh wine, and lay all night in pure holland in's ſtockings and ſhoes. Piſh, Talke not to me, I will maintain againſt the Univerſities of both the *Indies*, that one Aldermans horſe is more right worſhipful, then any ſix Conſtables, brown bills and all. Now, now, now, my brains burn in Sulphur, and thus will I ſhake about, and ſwim through a whole Element of dainty, neat, brisk, rich claret, canary, or maligo. Am not I, *Pynto*, have not I hiren here? What art thou, a full moon, or a moon calf?

Buf. No, no, 'tis a dry Stock-fiſh, that muſt be beaten tender.

Velaſ. Was ever man ſo much a ſlave as *I*?

Pyn. Does *Samon* wince? Down with him, let *Charles* his wayn run over his North pole; it ſhall be juſtified ſoo.

Gro. Now, Sir, having taken a little breath, have at ye once more, and *I* have done.

Enter

Enter Mopas and Lodovico.

Mop. Clubs, clubs, I have been the death of two Brewers horſes, and two catch-poles, my ſelf, and now be try'd by two fools and ten knaves: O monſtrous baſe, horrible, is my lord paſt recovery?

Velaſ. Hold, prethee, fellow hold, I have no ſword,
Or if I had, I dare not ſtrike again.

Buf. Ud's bones, were ye an invincible Armado,
Ide pound ye all like brown paper rags.

Lodov. Let me be ſtrucken blind! The ſhame of fate;
Velaſco, baffled, and not dare to ſtrike!
Dogs, drunken dogs, I'll whip ye to your kennels.

Velaſ. Nay good, forbear.

Mop. Bilbo come forth and ſhew thy foxes tayl.
Nay, nay, give me liquor, and I'll fight like a rorer.

Pyn. Keep ſtanding ho; the Almanack ſays plainly 'tis no ſeaſon to be let blood, the ſign is mortal. Hold!

Alph. Yes I command. Uncivil ill bred beaſts.
How dares ye turn our pallace to a booth?
How dare the proudeſt of ye all lift up
A hand againſt the meaneſt of thoſe creatures
Whom we do own for ours? Now, now you ſpit
The ancient rancor of you bitrer galls
Wherewith you ſtrove to wound us heretofore.

Lodov. We are abus'd, My Lord.

Alph. Fellow, Thou lyeſt.
Our Royal eyes beheld the pride and malice
Of thee *Velaſco*; who in hate to us
Deny'ſt to honour our remembrance, though
But in a pledg'd health.

Velaſ. Therein I was wrong'd.

Alph. No, therein all thy cunning could not hide
The rage of thy malitious heart to us;
Yet know, for tryal of thy love we caus'd
This onſet, we will juſtifie the hight
Of thy diſgraces; what they did was ours.
Hence Coward, baffled, kickt, deſpis'd and ſpurn'd.

Buf. Hang thy ſelf; a pox on thee.

Exit Alphonſo, Moreto, Pyno, Bufo, Groom.

Lodov. O y'are undon: What Devil, Hag, or Witch
Hath ſtoln your heart away?

Velaſ. I cannot tell.

Lodov. Not fight 'tis enough to ſhame us all.

Velaſ. Happy was I, that living liv'd alone,
Velaſco was a man then, now is none.

Exeunt.

Mop. Is't even ſo, no man now; then I ſmell how things ſtand: I'll lay my life, his lady ſweet heart hath given him the Gleek, and he in return hath gelded himſelf, and ſo both loſt his courage and his wits togeather. *Exit.*

Enter Queen, Almado, Collumello, Petruchi and Herophil.

Qu. Speak o're the words again; and good my lord
Be ſure you ſpeak the ſame, the very words;
Our Queen, our vertuous Queen; Was't ſo?

Alm. Juſt ſo;
And was withal in carriage ſo moſt kinde,
So Princely, that I muſt do wrong to gratitude,
In wanting action to expreſs his love.

Qu. I am the happieſt ſhe that lives.
Petruchi,
Was I miſtook or no? Why good my lords,
Obſerve it well. There is a holy league
Confirm'd and ratify'd 'twixt Love and Fate.
This ſacred Matrimonial tye of hearts,
Call'd marriage, has Divinity within't.
Prethee, *Almado*, tell me, ſmil'd the King
When he commended to me?

Alm. Madam, yes;
And affably concluded all in this;
Commend us, and report us as you find.

Qu. For loves ſakes, no man praiſe of diſtruſt.

It ſhall be treaſon whoſoever ſays
The King's unkinde. My thinks I am all air,
My ſoul has wings.
Petr. And we are all o'rejoy'd
In this ſweet reconcil'ation.
Qu. Wee'll viſit him (my Lords) in ſome rich mask
Of rare device, as thus; Piſh, now I think on't,
The world yeelds not variety enough
Of coſt, that's worthy of his Royal eyes,
Why *Herophil?*
Her. Here, Madam.
Qu. Now beſhrew me
But I could weep for anger--If 'twere poſſible
To get a chariot cut out of a rock,
Made all of one whole Diamond, drawn all on Pavements
Of pearls and amber, by four Ivory ſteeds
Of perfect Chriſtal; this were worth preſenting.
Or ſome bright cloud of Saphirs--Fy you are all
So dull, you do not love me.
Col. Y'are tranſported
To ſtrange impoſſibilities: our ſervice
Shall wait upon your happineſs.
Qu. Nay, nay,
I know you laugh at me, and well you may;
I talk I know not what. I would 'twere fit
To ask one queſtion of ye.
All. Madam, any thing.
Qu. You'l ſwear that I am Idle, yet you know
'Tis not my cuſtom; Look upon me well;
Am I as fair as *Herophil?*
Petr. Yes, Madam,
Or any other creature elſe alive.
Qu. You make me bluſh in troth. O would the King
Could ſee me with your eyes. Or would I were
Much courſer then I am to all the world;
So I might onely ſeem more fair to him.

Enter Velaſco and Lodovico.

See here come more. *Velaſco*, thou art welcom.
Welcom kinde *Lodovico*. You I know
Bring freſh ſupplies of comfort; do not cloud
Your news with circumſtance: Say, doth the King
Expect me? Yes, good man, *I* know he does.
Speak briefly, good my Lord, and truly.
Velaſ. Madam, Take all at once, he is the King;
And Kings may do their pleaſures.
Qu. True, *Velaſco*.
But I have from my heart forgot remembrance
Of former paſſages, the world is chang'd:
Is a' not juſtly royal?
Lodov. Would a' were, I wiſh it for your ſake Madam, but my wiſhes and his inclinations are quite oppoſite.
Petr. What ſaid you, *Lodovico?*
Lodov. Thus *Petruchi*. *Velaſco* hath been by the King diſgrac'd, by his minions abuſed, baffled, they juſtified by the King in't. In a word; *Alphonſo* is, and will be the ſcourge of *Arragon*.
Qu. I'll ſtop my ears, they ſhannot let in poyſon,
Rank treacherous ſearching poyſon.
Alm. 'Tis impoſſible.
Qu. Yes, 'tis impoſſible; but now I ſee
Y'are all agreed to curſe me in the hight
Of my proſperities. O that at once
I could have leave to dye and ſhun the times.

Enter Muretto.

Muret. His excellent Majeſty by me commends to your Royal hands this letter, Madam.
Qu. Why thus I kiſs,
And kiſs again; Welcom, what e're it ſpeaks.
Muret. That you may all conceive (my Lords) the Kings hearty zeal to unity and goodneſs, he by me intreates your attendance on the Queen to him: To you Signior, *Petruchi*, he ſends this Diamond from his own finger.
Petr. You ſtrike me into wonder.
Muret. I ſhould excuſe his highneſs violence

violence to you, my lord *Velasco*; but he says, that your own indiscretion deserv'd your late reproof: And further, (pardon me that I mince not the sum of his injunction) he says your cowardice is now so vulgarly palpable, that it cannot stand with his honour to countenance so degenerating a spirit.

Velas. I thank him; yet, if you remember well;
Both he and you prov'd me another man.

Qu. The sweetest letter that ever was writ:
Come we must to the King--How!
'Tis my ring,
The first ring that I ever gave the King.
Petruchi, I must have it.

Petr. 'Twas the King sent it;
I mean to yeeld it back again.

Qu. No I will.
And in exchange take that of equal value;
But not with me, 'cause it comes from my husband.
Let's slack no time, this day shall crown our peace.

Exit all but Velasco and Lodovico.

Lodov. You see my Lord how the world goes.
What your next course?

Velas. Would I could leave my self, I am unfit
For company of men: Art thou my friend?

Lodov. I cannot tell what I am, your patient humor indeed perswades me I am nothing.
Ladies little puppy dogs shortly will break your shins with milke-sops, and you dare not cry, come out cur. Faith tell me for our wonted friendships sake; hath not this Madam sweet heart of yours a share in your Meramorphosis?

Velas. You are unkinde, as much as in a thought,
To wrong her vertue. *Lodovico*, no; I have resolv'd never to fight again.

Lodov. 'Tis a very safe resolution: but have you resolv'd never to be beaten again?

Velas. That goodly sound of gallant valiant man
Is but a breath, and dyes as soon as utter'd.
I'll seek my fame henceforward in the praise
Of sufferance and patience, for rash manhood
Adds onely life to cruelty, yet by cruelty
Takes life away, and leaves upon our souls
Nothing but guilt, while patience if it be
Setl'd, doth even in bondage keep us free.

Lodov. Excellent morality; but good my Lord, without more circumstance, the cause, let me know the ground and cause on't.

Velas. My will, or if you please my cowardice,
More ask not, more, I vow, you shall not know.

Enter Mopas.

Mop. O Fy, fy, I were better be the Hangmans deputy, then my Lord *Velasco*'s Gentleman usher; all the streets as I pass whoot at me, and ask me if I be so valiant as my master the coward; they swear their children carry woodden daggers to play a prize with him, and there's no talk but of the arrant coward *Velasco*.

Velas. I care not, let 'em talk.

Mop. Care not? By these hilts, I had rather then a hundred ducates, I had but as much spirit: as to have drawn upon a couple of men in Ginger-bread, which a hucsters crook't legged whorson ape held up, and swore they were two taller fellows then you are.

Lodov. Your readiest way were to get you into a cloyster; for there's no going to Court.

Mop. Yes, to have our brains rubb'd out with the heel of a brown mancher.

Velas. As, y'are my friend forbear to come more neer me. *Exit Velasco.*

Lodov. Gone so quickly? *Mopas* I'll finde out this mystery, and thou shalt be the instrument.

Mop. Shall I? Why a reed, let me alone

alone for an inſtrument, be it a winde or ſtring'd inſtrument, I'll ſound at one end or other I'll warrant ye.

Exeunt.

Enter Alphonſo, Pynto, Bufo.

Alph. Are all things ready as we gave charge?

Pyn. Yes all, and the face of the heavens are paſſing favourable.

Alph. Bufo, Be it thy care, the watch word given,
To ſeize *Petruchi* ſuddenly.

Buf. If the Devil be not in him, I'll make him faſt enough.

Alph. Mean time wee'll take our place, they are at hand.
Some ſound our choiceſt muſick t' entertain
This Queen with all the ſeeming forms of State. *Loud Muſick.*

Enter Queen ſupported by Petruchi, Herophil, Collumello, Almada, and Muretto.

All. All joy to *Aragons* great King.

Alph. You ſtrive to act in words (my lords) but we our ſelf
Indeavor rather how to ſpeak in act.
Now is a time of peace of amity.
The Queen is preſent; Lady, ſeat you here,
As neer, as if we plac'd you in our heart,
Where you are deep inthron'd.

Qu. As you in mine,
So may I ever live in yours, my Lord.

Alph. How ſo? You are too charitable now,
That covet but equality in love;
A cold, a frozen love; for I muſt think
The ſtreams of your affections are dry'd up,
Or running from their wonted channels, range
In lawleſs paths of ſecreſie and ſtealth;
Which makes us love you more.

Qu. I would your words
Dilented not from your reſolved thoughts
For then (if I miſtake not) you would feel
Extremity of paſſion, which indeed
Is noble jealouſie.

Alph. Are you ſo plain?
I thank you Madam; lend me your fair hand,
What's here? O my preſages! Whence got you this ring?

Qu. This ring, my lord?

Alph. This ring, my lord!
By honours reverend creſt 'tis time to wake.
Art thou not pale, *Petruchi*?

Petr. Gratious, Sir.
This is the ring you ſent me by *Muretto*,
Which 'cauſe it came from you, the Queen would needs
Exchange it for another of her own.

Alph. True, 'cauſe it came from me, I take it ſo,
And grant ye, know the word. *'Tis won and loſt.*

Enter a Guard, Bufo with them ſeize Petruchi; Pynto the Queen.

Petr. What mean ye, Hellhounds? Slaves, let go my ſword.

Buf. Keep in your chaps, and leave ſcolding, my ſmall friend, 'tis now no time to wrangle or to rore.

Qu. Nay, nay, with what you pleaſe I am content.

Col. What means your Highneſs?

Alm. wronge not Majeſty
With ſuch unnoble rigour.

Alph. O, my lords,
The weight of all this ſhame falls heavieſt here
In my afflicted boſome. Madman like
I would not credit, what mine ears had heard,
From time to time of that adulterous woman.
For this have I liv'd widowed from her bed,
Was deaf to proofs, to oaths, and ever thought
That whoredom could not ſuit her ſelf ſo trimly
On vertues outſide. But *Petruchi* there
Hath a loud ſpeaking conſcience, can proclaim
Her luſt, and my diſhonour

Petr. Grant

Petr. Grant me hearing,
Alph. Away with him to prison, make him fast
On pain of all your lives.
Buf. Come, Sir, there is no playing fast and loose, which fit a ducat now.
Exit Bufo with Petruchi.
Col. But what now for the Queen?
Alph. As she deserves.
Alm. Our law requires a clear and open proof,
And a juditial trial.
Alph. Yes to subjects
It does, but who among you dares speak justice
Against your natural Soveraign? Not one.
Pyn. Your Majesty hath most wisely considered that point.
Muret. I have stood silent all this while, and cannot but with astonishment and unutterable grief bear a share of sadness in these disasters. But, Madam, be not altogether dejected on your part: there is more mercy in this soveraign Prince, then that you should any way distrust.
Qu. Nay, even proceed and question me no more.
Alph. I will be gentle to you, and the course
That I will take shall merit your best thanks.
If in a moneth a Champion shall appear,
In single opposition to maintain
Your honor; I will be the man my self
In person to avouch this accusation:
And which of us prevails, shall end this strife.
But if none come, then you shall lose your head.
Mean time your usage shall be like a Queen.
Muret. Now by the life of honour, 'tis a most Princely tryal, and will be worth you eternal memory.
Qu. Where must I then be led?
Alph. No where but here
In our own palace; and as I am King,
None worse then I shall be her Guardian.
Alm. Madam, Heaven is the Guardian of the just;
You cannot miss a Champion.
Qu. E're I go,
May I entreat a word?
Alph. O yes, you may.
Qu. Collumello and *Almado*, hear me,
I speak to you, and to your fellow Peers,
Remember both by oaths and by allegiance
You are my subjects.
Both. Madam, true, we are.
Qu. Then as you ever bore respect or truth
To me as to your Soveraign, I conjure ye
Never to levy arms against the King,
Singly or openly, and never else
To justifie my right or wronge in this.
For if you do, here I proclaim ye all
Traytors to loyalty and me: for surety,
I crave your oaths a new.
Both. Since you enforce us,
We sware: and heaven protect you.
Qu. Let me be gone.
Alph. Well as they please for that: *Muretto*, follow.
Exit all but Almada and Collumello.
Alm. Here is fine work, my lord.
What's to be done?
Col. Stand still while this proud Tyrant cuts our throats.
Alm. She's wrong'd, and this is onely but a plot.
Velasco, now might binde his Country to him;
But he is grown so cowardly and base,
That boys and children beat him as they list.
Col. I have be thought me, we, with th' other Peers,
Will set a proclamation out, assuring
What worthy Knight soever undertakes,
By such a day, as Champion for the Queen.
Shall have a hundred thousand ducats paid,
Withal, what honors else he shall demands
Alm. This must be speeded, or 'twill come to late.
Col. It shall be suddain: Here our hope must stands
Kings command Subjects; Heav'n doth Kings command.
Exeunt.

Act IV.

Act IV.

Enter Salaſſa and Shaparoon.

Salaſ. A coward? 'tis impoſſible; *Velaſco* a coward? The brave man? The wonder of the time? Sure, *Shaparoon*, 'tis a meer ſcandal rais'd by an enemy.

Shap. 'Tis moſt certain, moſt apparent; Taylors, Prentizes, nay, Bakers and Weavers; (things that drink cannot put ſpirit into, they are ſuch mighty bread-eaters) they as I am an honeſt woman, fling old ſhoes at him, and he dares not turn back to give an angry word.

Salaſ. I had been ſweerly promoted to ſuch a tame Champion.

Shap. Gallants! Out upon 'em, 'tis your tough clown is your only raiſer up of man or woman.

Salaſ. A Proclimation is ſent out for certain?

Shap. Moſt aſſuredly.

Salaſ. The ſum propoſed, a hundred thouſand ducats.

Shap. Preſent payment, without attendance.

Salaſ. 'Tis a glorious reward--ſpeak low, and obſerve.

Enter Mopas reading a Proclamation.

Mop. Whoſoever, man or woman, can, or will procure any ſuch foreſaid defendant, againſt the ſaid day; let them, him, or ſhe repair to the ſaid lords of the Councel, and give in ſuch ſufficient aſſurance for ſuch defence, and they or any of them ſhall receive a hundred thouſand ducats in ready caſh; with what honors may give them, him, or her content or ſatisfaction.

O that I durſt be valiant: A hundred thouſand. A hundred thouſand; how it rumbles in my chops.

Salaſ. Prethee, a word, my friend.

Mop. Sweet Lady, all fair weather upon ye.

As for you, Madam, time was, I recommend to your ancient remembrance, time is paſt: with my ſervice forwards and backwards, when 'tis time preſent, reſting yours in the whole *Mopas.*

Shap. Very courtly and pithy.

Salaſ. Pray let me view your paper.

Mop 'Tis your ladiſhips.

Shap. Some proclamation as I take it.

Mop. Madam Reverence, you have taken it in the right cue.

Salaſ. I am o'rejoy'd; there's gold for thy news. Friend. I will make thee the happieſt and moſt welcom meſſenger to thy lord, that ever received thanks from him; without delay, wait on me for inſtructions.

Mop. I am at your ladiſhips beck.

Exeunt.

Enter Alphonſo, and Muretto.

Muret. True, true, Sir, you are ſet high upon the ſtage for action. O the top of my ambition, my hearts Idol! What a perplexity are you twin'd into? And juſtly; ſo juſtly, that it is hard to judge, whether your happineſs were greater in the poſſeſſion of an unmatchable beauty, or your preſent miſery, by inforcing that beauty to expoſe her honor to ſo apparent a contempt: This is not the leaſt, that might have been in time prevented.

Alph. O I am loſt *Muretto*, my ſunke eyes
Are buried in their hollows: buſie thoughts
Preſs on like legions of infernal hags
To menace my deſtruction: Yet my judgment
Still prompts my ſenſes, that my Queen is fair.

Muret. Fair! Unſpeakable workmanſhip of Heavens bounty. Were all the skilfulleſt Painters that ever diſcern'd colours, moulded into one, to perfect an Artiſt. Yet that Artiſt ſhould ſooner want fanſie or imagination, for perſonating a curious medal, then ever to patern a counterfeit ſo exquiſitely excellent, as is the Queen by nature.

Alph. I have ſurveyed the wonder of her checks,
Compar'd them wth the lillies and the roſe

And

And by my life, *Muretto*, Roses are
Adulterate to her blush, and lilies pale,
Examin'd with her white; yet, blear eyed fool,
I could not see those rarities before me.

Muret. Every man is blind (my lord) in his own happiness, there's the curse of our mortality.
She was the very rule of the world:
Her perfections busied all tongues.
She was the onely wish of *Europes* chiefest Monarchs,
Whose full fruition you (and 'twas your capital sin) most inhumanly abandoned.

Alph. Villain, *Petruchi*, let me for ever curse him: had he not been this man, who else had durst to hazard a denyal from her scorns?

Muret. See now herein you are monstrous discourteous, above excuse: why, Sir, what hath *Petruchi* done? Which (from any King to a Vassal) al men would not eagerly have persued. Alas, my lord, his noblencss is eternal, by this means, in attempting and his felicity unmatchable, in injoying the glory of his time, a beau to conquering, so unparalell'd.

Alph. She is superlative.

Muret. Divine.

Alph. Rich, bright.

Muret. immortal.

Alph. Too too worthy for a man.

Mur. The Gods might enjoy her.

Alph. Nature ne're fram'd so sweet a creature.

Muret. She is self Nature's Nature.

Alph. Let me for ever curse the frail condition
Of our deluded faculties: *Muretto*,
Yet being all, as she is all, her best
Is worst considering that she is a wanton

Muret. Build you a Palace, arch it with Diamonds, roof it with Carbuncles, pave it with Emraulds, dawb it with Gold, furnish it with all what cost can lay on, and then seal up the doors, and at best 'tis but a solitary nest for Owles and Daws.
Beauty was not meerly created for wonder, but for use: 'Tis you were to the fault; 'tis you perswaded her, urg'd, compell'd, inforc'd her: I know it, my truth and plainness trumpets it out, so it is. Besides, women (my lord) are all creatures, not Gods nor Angels.

Alph. I must confess 'tis true, yet by my Crown
She dyes, if none defend her, I'm resolv'd.

Muret. 'Tis a heroical disposition, and with your honour she cannot, must not live. Here's the point, If she live and you receive her to favour, you will be a noted Cuckold; which is a recognizance impossible to all but to a King fearfully infamous. On the other side, if you prevail, and she be put to death, you do as it were deprive the Firmament of the Sun, and your self of the treasure of the whole earth.

Alph. Right, right, *Muretto*, there thou strik'st the wound
Too deeply to be cur'd, yet I must do't.
I would fain see her now.

Muret. Pray do, Sir; and let *Petruchi* come face to face to her; observe them both, but be very mild to both; use extremity to neither.

Alph. Well counsell'd; call them hither, but none with them;
Wee'll strive with grief; Heaven, I am plung'd as full
Never henceforward shall I slumber out
One peaceful hour; my enraged blood
Turns coward to mine honour. I could wish
My Queen might live now though I did but look
And gaze upon her cheeks, her ravishing cheeks.
But, oh, to be a Cuckold; 'sdeath, she dyes.

Enter at one door Petruchi, and the other Muretto and the Queen, they stand at several ends of the Stage.

Muret. My gratious Lord.

Alph. Reach yond fair high chair.
That man a stool, sit both, wee'll have it so.

Mur. 'Tis Kingly done; in any case

(my lord) curb now a while the violence of your passion, and be temperate.

Qu. Sir, 'tis my part to kneel, for on your brow
I read sad sentence of a troubled wrath,
And that is argument enough to prove my guilt, not being worthy of your favour.

Petr. Let me kneel too, though not for pardon, yet
In duty to this presence: else I stand
As far from falsehood, as is that from truth

Muret. Nay, Madam, this not the promise on your part.
It is his pleasure you should sit.

Qu. His pleasure is my law. } Both
Alph. Let him sit too, the man, } sit.
Petr. Sir, you are obey'd.

Alph. Between my comforts and my shame I stand
In equal distance; this way let me turn
To thee thou woman. Let me dull mine eyes
With surfeit on thy beauty. What art thou
Great dazeling splendor? Let me ever look
And dwell upon this presence.

Muret. Now it works.

Alph. I am distract. Say? What! Do not, do not—

Muret. My lord the King—Why, Sir?—He is in a trance, or else metamorphis'd to some pillar of marble: How fixedly a' stands.
D'ee hear, Sir? What d'ee dream on?
My lord, this is your Queen speak to her.

Alph. May I presume with my irreverent lips
To touch your sacred hand.

Qu. I am too wretched
To be thought but the subject of your mirth.

Alph. Why she can speak, *Muretto?* O tell me pray,
And make me ever, ever fortunate;
Are you a mortal creature? Are ye indeed
Moulded of flesh and blood like other women?
Can you be pitiful? Can ye vouchsafe
To entertain fair parley? Can you love,
Or grant me leave to love you; can you, say?

Qu. You know too well, my lord, instead of granting,
I owe a duty, and must sue to you,
If I may not displease.

Alph. Now I am great,
You are my Queen, and I have wrong'd a merit,
More then my service in the humblest lowness
Can ever recompence. I'll rather wish
To meet whole hosts of dangers, and encounter
The flabled whips of flocks, then ever part
From those sweet eyes: not time shall sue divorce
'Twixt me and this great miracle of Nature.
Muretto?

Muret. Soveraign Sir.

Alph. I'll turn away.
And mourn my former errors—Worse then death
Look where a Basilisk with murthering flames
Of poyson, strikes me Blinde. Infatiate tempter,
Patern of lust, 'tis thou alone hast sundred
Our lawful bride bed, planted on my crest
The horned Satyrs badge; hast soyl'd a beauty
As glorious, as sits yonder on her throne.
Kill him, *Muretto*, why should he receive
The benefit of the law, that us'd no law
In my dishonours?

Petr. Were you more a King
Then Royalty can make you, though oppress
By your commanding powers, yes, and curb'd
In bonds most falsely, yet, give me a sword
And strip me to my shirt, I will defend
Her spotless vertue, and no more esteem,

In

In such a noble cause, an host of Kings,
Then a poor stingless swarm of buzzing flies.
Qu. Petruchi, in those words thou dost condemn
Thy loyalty to me, I shall disclaim
All good opinion of thy worth or truth,
If thou persevere to affront my lord.
Petr. Then I have done. Here's misery unspeakable;
Rather to yeeld me guilty wrongfully,
Then contradict my wronga.
Alph. High impudence.
Could she be ten times fairer then she is,
Yet I would be reveng'd. You sweet, I would
Again--Her beams quite blast me.
Muret. If you will be an Eaglet of the right aery, you must endure the Sun. Can you chuse but love her?
Alph. No by the Stars. Why would not you be honest; and know how I do dote?
Qu. May I be hold
To say I am, and not offend?
Alph. Yes, yes,
Say so for heavens love, though you be as foul
As sin can black your purity. Yet tell me
That you are white and chast; That while you live
The span of your few dayes, I may rejoyce
In my deluded follies; least I dye
Through anguish, e're I have reveng'd my injury,
And so leave you behind me for another;
That were intollerable.
Qu. Heaven knows, I me're abus'd my self or you.
Petr. As much swate I, and truly.
Alph. Thou proud Devil,
Thou hast a lying tongue; They are consented
In mischief. Get ye hence seducing horrors.
I'll stop mine eyes and ears till you are gone.
As you would be more merciful, away,
Or as you would finde mercy.

Ex. Queen Petruchi contrary waies.

Muret. Sir, they are gone.

Alph. And she too then let me be seen no more.
I am distracted, both waies I feel my blame;
To leave her death, to live with her is shame. *Exit.*

Muret. Fare ye well King, this is admirable, I will be chronicled, all my busines ripens to my wishes. And if honest intentions thrive so successfully; I will henceforth build upon this assurance, that there can hardly be a greater Hell or Damnation, then in being a Villane upon earth. *Exit.*

Enter Lodovico, Salasa, Shaparoon.

Lodov. I am wonder stricken--And were you i'faith the she indeed, that turn'd my Lords heart so handsomly, so cunningly? O how I reverence wit. Well, lady, you are as pestilent a piece of policy, as ever made an ass of love.
Salas. But, *Lodovico*, I'll salve all again quickly.
Shap. Yes indeed forsooth, she has the trick on't.
Lodov. You have undertaken with the lords already, you say.
Salas. I have, and my life is at stake, but I fear not that.
Lodov. Pish, you have no need; one smile, or kinde simper from you does all; I warrant ye the sight of so much gold, as you are to receive, hath quickned your love infinitely.
Salas. Why, Sir, I was not worthy of my lords love before; I was too poor: but now two hundred thousand ducats, is a dower fit for a lord.
Lodov. Marry is't. I applaud your consideration.
'Twas neatly thought on.

Enter Collumello and Almada.

Col. Have you prevail'd yet, lady, time runs on,
You must not dally.
Salas. Good my lords, fear nothing;
Were it but two hours to't, I should be ready.

Enter Velasco very sad.

Lodov. He comes himself, 'tis fit we stood unseen.
Ply him soundly, lady,

Alm. Let us withdraw then. *Exeunt.*

Velas. I cannot be alone, still I am hunted
With my confounding thoughts? Too late I finde,
How passions at their best are but sly traytors
To ruin honour. That which we call love,
Was by the wisest power above forethought
To check our pride. Thus when men are blown up
At the highest of conceit, then they fall down
Even by the peevish follies of their frailties.

Salas. The best of my lord *Velasco*'s wishes ever.
Crown him with all true content.

Velas. Cry ye mercy, Lady.

Salas. I come to chide you my Lord; can it be possible that ever any man could so sincerely profess such a mightiness of affection, as you have done to me, and forget it all so soon, and so unkindely.

Velas. Are you a true very lover, or are you bound
For pennance to walk to some holy shrine
In visitation? I have seen that face.

Salas. Have you so? O you are a hot lover; a woman is in fine case to weep out her eyes for so uncertain a friend, as your protestations urg'd me to conceive you: But come I know what you'll say aforehand, *I* know you are angry.

Velas. Pray give me leave to be my own tormentor.

Salas. Very angry, extreamly angry; But as *I* respect perfection, tis more then *I* deserve.
Little know you the misery *I* have endured, and all about a hasty word of nothing, and I'll have it prove nothing e're we part.

Velas. Her pride hath made her lunatick, alas!
She hath quite lost her wits, those are the fruits
Of scorns and mockeries.

Salas. To witness how indearedly I prefer your merits, and love your person; in a word, my lord, I absolve you, and set you free from the injunction I bound you in, as I desire to thrive; I meant all but for a tryal in jest.

Velas. these are no words of madness; whither tends
The extremity of your invention, Lady?
I'll swear no more.

Salas. I was too blame, but one fault (me thinks) is to be pardoned, when I am yours and you firmly mine: I'll bear with many in you.

Velas. So, if you be in earnest; What's the matter?

Salas. The sum of all is, that *I* know it suits not with the bravery of the lord *Velasco*'s spirit, to suffer his Queen and soveraign stand wrongfully accused of dishonour, and dye shamefully for a fault never committed.

Velas. Why 'tis no fault of mine.

Salas. Nor shall it be of mine: Go be a famous subject; be a ransomer of thy Queen from dangers, be registred thy Countries patron: Fight in defence of the fairest and innocentest princess alive: *I* with my heart release you.
First conquer; that done, enjoy me ever for thy wife. *Velasco*, *I* am thine.

Velas. Pish, you release me, all their cunning strains
Of policy that set you now a work,
To treble ruin me, in life, fame, soul,
Are foolish and unable to draw down
A greater wrath upon my head; in troth
You take a wrong course lady.

Salas. Very good, Sir, 'tis prettily put off, and wondrous modestly. I protest no man hath enjoyn'd me to this task; 'tis only to do service to the State and honour to you.

Velas. No man enjoyn'd you but your self?

Salas. None else, as *I* ever had truth in me.

Velas. Know

Velaſ. Know then from me, you are a wicked woman,
And avarice, not love to me, hath forc'd ye
To practice on my weakneſs. I could raile,
Be moſt uncivil; But take all in ſhort:
I know you not.

Salaſ. Better and better, the man will triumph anon ſure; Prethee, good diſſemble no longer; I ſay you ſhall fight, I'll have it ſo: I command you fight, by this kiſs you ſhall.

Velaſ. Forbear, let me in peace bid you forbear;
I will be henceforth ſtill a ſtranger to you.
Ever a ſtranger, look, look up, up there
My oath is bookt, no humane power can free me.

Salaſ. I grant you none but I.

Velaſ. Be not deceived, I have
Forgot your ſcorns; you are loſt to me,
Witneſs the Genius of this place, how e're
You tempt my conſtancy, I dare not fight.

Salaſ. Not dare to fight, what not for me?

Velaſ. No Lady.
I durſt not, muſt not, cannot, will not fight.

Salaſ. O me undone.

Velaſ. What ayles you?

Salaſ. Now my life
Hath run it's laſt for I have pawn'd it Sir
To bring you forth as champion for the Queen.

Velaſ. And ſo ſhould have the promis'd Gold.

Salaſ. I, I.

Velaſ. You have reveng'd my wrongs upon your ſelfe.
I cannot helpe you, nay alas you know
It lay not in me.

Salaſ. O take pitty on mee,
Look heer, I hold my hands up, bend my knees,
Heaven can require no more.

Velaſ. Then kneel to heaven
I am no God, I cannot do you good.

Salaſ. Shall not my teers prevayle?
hard hearted Man.
Diſſembler, loves diſhonour, bloody butcher
Of a poor Lady, be aſſured my Ghoſt
Shall haunt thy ſoule when I am dead.

Velaſ. Your curſe
Is falne upon youur own head, herein ſhow
A noble piety, to beare your death
With reſolution, and for ſmall anſwer
Lady I will not fight to gain the world.

Exit.

Salaſ. Gone! I have found at length my juſt reward,
And henceforth muſt prepare to welcom Death.
Velaſco I begin to love thee now.
Now I perceave thou art a noble man,
Compos'd of Goodnes, what a foole was I?
It grieves me more to looſe him then to die.

Enter Almada, Columello, Lodovico, Shaproon.

Coll. Lady we have heard all that now hath paſt,
You have deceav'd your ſelfe and us, the time
We ſhould have ſpent in ſeeking other means.
Is loſt, of which you are the cauſe.

Almo And for it
The ſenats ſtrickt decree craves execution,
what can you ſay?

Salaſ. My Lords I can no more but yeild me to the law.

Shap. O that ever you were born, you have made a ſweet hand on't, have you not.

Lodov. Here is the right recompence of a vain confidence, Miſtreſſe: But I will not torture you being ſo neer your end, lady ſay your prayers and die in Charity, that's all the pitry I can take on ye

Exit Lodovico.

Coll. Ten times the gold you ſhould have had, now Lady cannot pelcaſe you.

Alm. You alone are thee
Ruine your country. Heres the price of ſin,
Ill thrift, all looſe in ſeeking all to win.

Exit. all but Shaproon.

Shap. Nay

Shap. Nay even go thy ways, 'tis an old proverbe that leachery and covetousnes go together, and 'tis a true one too, But I'le shift for one.
If some proper squire or lustly yeoman have a mind to any thing I have about me, 'a shall soon know what to trust too for I see the times are very troublesome.

Enter Pynto.

Pyn. Now is the prosperous season when the whole round of the planets are coupling together. Let birds and beasts observe valentines day, I am a man and all times are with me in season, this same Court ease hath sett my blood on tiptoe, I am Madder then a march hare.

Shap. Blessing on your fair face, your handsome hand, your clean foot sir, are you a Courtier sir?

Pyn. Good starrs direct me, sweet woman, I am a Courtier, if you have any suit, what is't, what is't? be short.

Shap. Lord what a Courteous proper man 'a is, trust me, 'a hath a most eloquent beard. -- Suit Sir, Yes Sir, I am a countrey gentlewoman by father and Mothers side, one that comes to see fashions and learne newes. And How I pray sir (if I may be so bold to aske) stand things at Court Sir now a dayes?

Pyn. A very modest necessary and discreet Question.
Indeed Mistris Countrey-Gentlewoman, things at Court stand as they were ever wont, some stiffe and some slacke, every thing according to the imployment it hath.

Shap. Mary, the more pitty sir, that they have not all good doing a like, methinkes, they should be all and at all times ready beer.

Pyn. You speake by a figure, by your leave, in that.
But because you are a stranger, I will a litte more amply informe you.
Heer at the Court of *Aragon*, Scholars for the most part are the veriest fooles for that they are allways beggerly and prowd. And foolish citizens the wisest scholars for that they never run at charges for greater learning to cast up their reckonings, then their Horn-book.
Here every old lady is cheaper then a proctor, and will as finely convey an open act, without any danger of a consistory. Love and money sweepes all before them, be they cut or longtayle. Do not I deserve a kisse for this discovery Mistris.

Shap. A kisse, O my dear chastity, yes indeed forsooth, and I pray please your selfe.

Pyn. Good wench by venus, but are you any thing rich?

Shap. Rich enough to serve my turn.

Pyn. I see you are reasonable fair.

Shap. I ever thought my selfe so.

Pyn. Will you survey my lodgings?

Shap. At your pleasure sir being under your gard as I am.

Enter Mopas and Bufo.

Buf. Sirtha *Mopas*, if my mistresse say but the word, thou shalt see what an exployt, I will doe.

Mop. You'le undertake it you say, though your throat be cut in your own defence, 'tis but manslaughter, you can never be hang'd for it.

Buf. Nay I am resolute in that point, heer's my hand, let him shrinke, that list, I'le not flinch a hayres breadth *Mopas*.

Mop. What, old huddle and twang so close at it, and the dog dayes so neer, Heark ye, your lady is going the way of all flesh. And so is that scholler with you methinkes, though not in the same cue, is 'a not?

Shap. 'A has promist to tell me my fortune at his chamber, and do me some other good for my ladies safety.

Pyn. I have spoken, the planets shall be nail'd by me, Captain, you know they shall.

Buf. Let the planets hang themselves in the elements, what care I, I have other matters to trouble my brains.

Mop. Signior *Pynto* take her to you, as true a mettall'd blade as ever was turn'd into a dudgion, hearke in your eare.

Enter Lodovico and Herophill.

Lodov. I know not how to trust you, you are all so fickle so unconstant.

Her. If

Hero. If I faile
Let me be mark't a Strumpet.

Lodov. I apprehend you use him kindly still,
See where 'a is, Captain you are well met,
Here's one whose heart you have.

Hero. He knowes he has.

Buf. Why by my truth I thanke you forsooth, 'tis more of your curtesie then my deserving, but I shall study to deserve it.

Hero. I hope so, and doubt it not.

Lodov. Madam Cosen *Sharpum.*

Shap. You are welcom sir.

Pyn. Cosen, Nay then I smell she is a gentlewoman indeed.

Mop. Yes, and as antiently descended as Flesh and blood can derive her.

Pyn. I am a made man and I will have her.

Hero. You'le walke with me sir?

Buf. Even through fire and water sweete Mistres.

Lodov. Let's every one to what concerns us most,
For now's the time all must be sav'd or lost. *Exeunt all.*

Act V.

A Scaffold.

Enter Velasco and Lodovico.

Velas. This is not kindly done, nor like a friend.

Lodov. Keep your chamber then, what should owles and barts do abroad by day light? why, you are become so notoriously ridiculous, that a Graven is reputed of nobler spirit amongst birds, then *Velasco* amongst men.

Velas. Why *Lodovico* dost thou tempt my wrongs?
O friend, 'tis not an honor or a fame
Can be a gain to me, though I should dare
To entertain this Combatt, say my fate
Did crown mine arm with conquest of the King,
But case the cause add glory to the justice
Of my prevaling sword? what can I win?
Saving a pair of lives I lose a soule,
My rich soule *Lodovico*, Does not yet
The heare even shrill within thee? All thy spirits
Melt into Passions, All thy manhood stagger
Like mine? Nay canst thou chuse but now confess
That this word Coward is a name of Dignity?

Lodov. Faint hearts and strong toungs are the tokens of many a tall prattling Ghossipe. Yet the truth is you have halfe convinced me, But to what end will you be a looker on the Tragedy of this fhee Beast? it will but breed your greater vexation.

Velas. I hope not so, I looke for Comfort in't.

Lodov. Mass: that may be too, It cannot but make your melancholy a little merry, to see the woodcockes neck caught in a worse noose, then shee had set for you.

Velas. Thats but a poor revenge, I'de rather weep
On her behalfe, but that I hope her courage
Will triumph over Death.

Lodov. My Lord they come.

Velas. Let me stand back unseen, Good Angells guard her.

Velasco Muffles himselfe.

Enter executioner before Salasar her Hayre loose, after her, Almada, Collimollo and officers.

Alm. Tis sad welcome
To bid you welcome to the stroak of Death.
Yet you are come tod'r Lady.

Coll. And a curse
Throughout the land will be your generall knell,
For having bin the wilfull overthrow,
First of your Countreys Champion next your Queen,

Your

Your Lawfull Soveraign, who this very day.
Muſt act a part which you muſt act before,
but with leſs guilt.
Alm. Uſe no long ſpeeches lady,
The danger of the time, calls us away,
We cannot liſten to your farewells now.
Sal. I have few words to ſay, my heart is lodg'd
In yon ſame upper Parliament, yet now
If ere I part, and ſhall be ſeen no more,
Some man of mercy could but truly ſpeake
One word of pardon from the Lord *Velaſco*,
My peace were made in earth, and I ſhould fly
With wings of ſpeed to Heaven.
Alm. Piſh here's not any.
Salaſ. Not any? on then, why ſhould I prolong
A minute more of life, that live ſo late,
Where moſt I ſtrive for love to purchace hate,
Beate witnes Lords I wiſh not to call back
My younger dayes in promiſe that I would
Redeem my fault and do *Velaſco* right,
But could I but reverſe the doom of time,
I would with humbleſt ſuit make prayers to heaven
For his long flouriſhing welfare,
Col. Diſpatch, diſpatch;
You ſhould have thought on this before, pray now
For your own health, for you have need to pray.
Lodov. Madam *Salaſa*, I am bold to take leave of ye before your long journey: All the comfort that I can give you is, that the weather is like to hold very fair, you need not take much care for either hood or cloke for the matter.
Salaſ. Are you come? Worthy Sir, then I may hope
Your noble friend hath ſent one gentle ſigh
To grace my funeral: For vertues ſake
Give me a life in death; tell me, O tell me,
If he but ſeal my pardon, all is well.
Lodov. Say ye ſo? Why then in a word, go merrily up the ſtayers, my lord *Velaſco* deſires Heaven may as heartily forgive him, as he does you.
Salaſ. Enough, I thank his bounty, on I go
goes up the Scaffold.
To ſmile on horror: ſo, ſo, I'm up.
Great in my lowneſs, and to witneſs further
My humbleneſs, here let me kneel and breath
My penitence: O women in my fall,
Remember that your beauties, youth and pride
Are but gay tempters, leſt you wiſely ſhun
The errors of your frailties: let me ever
Be an example to all fickle dames,
That folly is no ſhrine for vertuous names.
Heaven pardon all my vanities, and free
The lord *Velaſco*, what e're come of me.
Bleſs, bleſs, the lord *Velaſco*—Strike.
As he is about to ſtrike, Velaſco ſteps out.
Velaſ. Villain, hold, hold! Or thou dyeſt, Slave.
Alm. What means that countermand?
Lodov. Hey, do! More news yet, you will not be valiant when 'tis too late, I truſt?
Velaſ. Woman, come down: Who lends me now a ſword?
Lodov. Marry, that do I, Sir, I am your firſt man; Here, here, here, take heed you do not hurt your fingers; 'twill cut plaguely: and what will you do with it?
Velaſ. Baſe woman, take thy life, thy curſed life,
I ſet thee free, and for it pawn a ſoul:
But that I know heaven hath more ſtore of mercy,
Then thou and all thy ſex of ſin and falſehood.
My Lords, I now ſtand Champion for the Queen:
Doth that diſcharge her?
Col. Braveſt man, it doth:
Lady, y'are ſafe; now, Officers away.
This is a bleſſed hour! *Ex. Officers.*
Alm. You

Alm. You ſhall for ever
Bind us your ſervants.
Lodov. Aha: Why then, however things happen, let them fall, as they fall. God a' mercy, my lord, at laſt.
Col. Hark how the people ring a peal of joy, *Shout within.*
For this good news. My lord, time ſteals away;
We may not linger now.
Salaſ. You give me life;
Take it not, Sir, away again. I ſee
Upon your troubled eyes ſuch diſcontent
As frights my trembling heart; Dear Sir—
Velaſ. The Gold
You hazarded your life for, is your own,
You may receive it at your pleaſure.
Alm. Yes,
'Tis ready for you, lady.
Salaſ. Gold? Let gold,
And all the treaſures of the earth beſides
Periſh like traſh; I value nothing, Sir,
But your aſſured love.
Velaſ. My love! Vain woman,
Henceforth thus turn I from thee, never look
For Apiſh dotage, for a ſmile, a how d'ee,
A fare ye well, a thought from me: let Snakes
Live in my boſom, and with muderous ſtinges
Infect the vital warmth, that lends them life,
If ever I remember thee or thine.
If I prevail, my ſervices ſhall crave
But one reward, which ſhall be, if that ever
Thou come but in my ſight, the State wil pleaſe
To baniſh thee the land; or elſe I vow,
My ſelf to leave it.
Salaſ. My ill purchaſt life!
Velaſ. Ill purchaſt life, indeed, whoſe ranſom craves
A ſadder price, then price of bloodſhed ſaves.
Go, learn bad woman, what it is, how foul,
By gaining of a life, to loſe a ſoul.
The price of one ſoul doth exceed as far
A life here, as the Sun in light a Star.
Here though we live ſome threeſcore years, or more,
Yet we muſt dye at laſt, and quit the ſcore
We ow to nature. But the ſoul once dying,
Dyes ever, ever; no repurifying;
No earneſt ſighs or grones; no interceſſion;
No tears; no pennance; no too late confeſſion
Can move the ear of juſtice, if it doom
A ſoul paſt cure to an infernal tomb.
Make uſe of this *Salaſſa.*
Lodov. Think upon that now, and take heed, you look
My lord no more in the face.
Salaſ. Goodneſs protect him! now my life ſo late
I ſtrove to ſave, which being ſav'd I hate. *Exeunt all.*

Enter Alphonſo armed all ſave the head, leading the Queen, a Herauld going before, Muretto, Herophil, a Guard.

Alph. Are you reſolv'd to dye?
Qu. When life is irkſom
Death is a happineſs.
Alph. Yes, if the cauſe
Make it not infamous: But when a beauty
So moſt incomparable as yours, is bleminſh'd
With the diſhonorable ſtamp of whoredom:
When your black tainted name, which ſhould have been
(Had you preſerv'd it nobly) your beſt Chronicle,
Wherein you might have liv'd, when this is ſtain'd,
And juſtly too; then death doth but heap
Affliction on the dying. Yet you ſee
With what a ſympathie of equal grief
I mourn your ruine.
Qu. Would you could as clearly
Perceive mine innocence, as I can clearly
Proteſt it.

Alph. Fy to justify a sin
Is worse then to commit it, now y'are faulty.

Muret. What a royall pair of excellent creatures are heer both upon the castaway. It were a saint like mercy in you (my Lord) to remitt the memory of a past errour. And in you *Madam* (if you be guilty of the supposed crime) to submitt your selfe to the King. I dare promise, his love to you is so unfayned, that it will relent in your humility. Pray do, good Madam do.

Qu. But how if I be free?

Muret. By any means, for your honors cause do not yeeld then one jot. Let not the faint feare of Death deject you before the royalty of an erected heart. D'ee heare this my Lord, 'tis a doubtfull case, almost impossible to be decided, Look upon her well, as I hope to prosper, shee hath a most vertuous, a most innocent countenance. Never heed it. I know my Lord your jealousy and your affections wrestle together within you for them astery. Mark her beauty throughly. Now by all the power of Love, tis pitty Shee should not be as fair within as without.

Alph. Could that be prov'd, I'de give my kingdom straight
And live a slave to her, and her perfections.

Enter Almada, Columello, Attendants.

Lords welcome, see thus arm in arm we pace
To the wide theater of blood and shame
My Queen and I, my Queen? had shee bin still
As shee was, mine, we might have liv'd too happ'ly,
For either's comfort. Heer on this sweet modell,
This plott of wonder, this fair face, stands fixt
My whole felicity on earth. In witnes
Whereof, behold (my Lords) those manly tears
Which her unkindnes and my cruell fate
Force from their quiet springs, They speak alowd
To all this open ayre, their publick eyes,
That whither I kill or dy in this attempt
I shall in both be vanquisht.

Alm. 'Tis strange my Lord
Your love should seem so mighty in your hatred.

Alph. Muretto go, and guard *Petruchy* safe. *Exit Muretto.*

We must be stout now, and give over whineing.
He shall confesse strange things (my Lords) I warrant ye,
Comes not a champion yet?

Qu. None dares I hope.

Coll. The Queen you know, hath bound us all by Oath,
We must not undertake to combat you
Although the cause should prove apparent for her.

Alph. Must not? why then y'are cowards all, all base,
And fall off from your duties, but you know
Her follies are notorious, none dares stand
To justify a sin, they see so playnely.

Coll. You are too hard a censurer.

Alph. Give me your hand, farewell, thus from my joy's
I part, I ever part, Yet good my Lords,
Place her on yonder throne, where shee may sit
Just in mine eye, that so if strength should fail,
I might fetch double strength from her sweet beauty.
I'le heare no answers.

Qu. Heaven be always guard
To Noble actions *place the Queen.*

Coll. Heer's a medley love
That kills in Curtesie.

Alph. Herauld sound a warning to all defendants— } *trumpet sounds.*
What comes no one forth:
How like you this my Lords?
Sirrah sound again. *Second sound.*

A Trumpet within

Enter herauld sounding, after him Velasco arm'd all save the head, Lodowico and attendants.

Velasco? ha? art thou the man? although
Thy

Thy cowardice hath publisht thee so base,
As that it is an injury to honour
To fight with one that hath been baffl'd scorn'd,
Yet I will bid thee welcom.
Velaſ. Nobly ſpoken.
Paſt times can tell you ſir, I was no coward,
And now the juſtice of a gallant quarrell
Shall new revive my dulnes, Yonder ſits
A Queen as free from ſtain, of your diſgrace,
As you are fowle in urging it.
Alph. Thou talk'ſt couragiouſly, I love thee for it,
And, if thou canſt make good what thou avoucheſt,
I'le kneel to thee, as to another nature
Velaſ. We come not heer to chide, My ſword ſhall thunder
The right for which I ſtrike.
Qu. Traytor to loyalty,
Raſh and unknown fool, what deſperate lunacy
Hath led thee on to draw thy treacherous ſword
Againſt thy King, upon a ground ſo giddy
That thou art but a ſtranger in the cauſe
Thou wouldſt defend, By all my royall blood
If thou prevailſt, thy head ſhal anſwer it.
Coll. Madam you wrong his truth, and your own fame.
Alm. You violate the liberty of armes.
Alph. Piſh, liſten not to her, 'tis I'me your man.
Qu. Why fooliſh Lords, unſenſible and falſe,
Can any drop of blood be drawn from him
My Lord, your King, which is not drawn from me?
Velaſco by the duty that thou ow'ſt me
I charge thee to lay by thy armes.
Velaſ. I muſt not,
Unles this man whom you call king, confeſs
That he hath wrong'd your honor.
Qu. Wilt thou fight then
When *I* command the contrary?
Velaſ. I will.
Qu. Velaſco. heare me once more, thou were wont
To be as pittifull as thou wert valiant,
I will entreat thee gentle kind *Velaſco*,
A weeping Queen ſues to thee, Doe not fight,
Velaſco, every blow thou giveſt the King,
Wounds mee, didſt ever love? *Velaſco* hear me.
Alph. Shee muſt not be endur'd.
Velaſ. Nor can ſhee win me,
Bluſh you my Lord at this.
Qu. O let me dy
Rather then ſee my Lord affronted thus
Queen falls into a ſound.
Velaſ. Hold up the *Queen*, ſhe ſwouns.
Alm. Madam Deare Madam.
Coll. Can you ſee her and not be toucht my Lord?
Was ever woman falſe that lov'd ſo truly
Alph. Tis all diſſimulation.
Velaſ. You diſhonour her,
To prove it I'le fight both quarrels now.

Enter a herauld ſounding a trumpett. after him Petruchi arm'd head and all.

Lodov. Heydo? here comes more work for metrall men.
Alm. Another who ſhould he be?
Alph. Speake what art thou?
Petr. One that am ſummon'd from the power above
To guard the innocence of that fair *Queen*.
Not more againſt the man that would accuſe her
Then all the world beſides.
Th'art welcome too.
Velaſ. You come too late friend, I am he alone
Stand ready to defend that gracious beauty.
You may return.
Petr. Thet's not a man alive
Hath intereſt in this quarrel but my ſelfe,
I out of mine own knowledg can avouch
Her accuſation to be meerly falſe,
As hel it ſelfe.

Qu. What mortall man is he,
So wilfull in his confidence, can ſweare
More then he knowes.

Petr. I ſwear but what I know.

Alph. Haſt thou a name?

Petr. Yes, helpe my beaver down,
D'ee know me now?

Lodovico diſcovers him

Alph. Petruchi! death of manhood,
I am plainly bought & ſold, why wher's *Muretto?*

Enter Muretto with a ſword drawn.

Muret. Here as ready to ſtand in defence of that Miracle of chaſt women, as any man in this preſence.

Alph. Are all conſpir'd againſt me? what thou too?
Now by my fathers aſhes, by my life
Thou art a villain, a groſſe rank'rous villain,
Did'ſt not thou only firſt inforce my thoughts to jealouſy?

Muret. Tis true I did.

Alph. Nay more,
Didſt not thou feed thoſe thoughts with freſh ſupplies
Nam'd every circumſtance?

Muret. All this I grant.

Alph. Doſt grant it, Dog, ſlave, Helhound?

Muret. Will you hear me?

Coll. Heare him good my Lord, let us perſwade ye,

Alph. What canſt thou ſay Impoſtor? ſpeake and choake.

Muret. I have not deſerv'd this my Lord, and you ſhall find it, 'tis true, I muſt confeſſe, that I was the only inſtrument to incenſe you to this diſtemperature and I am prowd to ſay it, and ſay it again before this noble preſence, that I was my ſelfe the only man.

Alph. Inſufferable Devil!

Alm. Pray my Lord.

Muret. Wonder not my Lords, but lend mee your attentions, I ſaw with what violence he purſude his reſolutions not more in deteſtation of the Queen in particular, then of all her ſex in generall. That I may not weary your patience: I bent all my Studies to deviſe, which way I might do ſervice to my country, by reclayming the diſtraction of his diſcontents. And having felt his diſpoſition in every pulſe, I found him moſt addicted to this peſtilence of jealoſy with a ſtrong perſuaſion of which; I from time to time, ever fed him by degrees, till I brought the Queen and the noble Petruchi into the dangers they yet ſtand in. But with all (and herin I appeale to your Majeſties own approbation) I ſeaſon'd my words with ſuch an intermixing the praiſes of the Queens bewty, that from jealoſy I drew the King into a ſerious examination of her perfections.

Alph. Thus farr I muſt acknowledg, he ſpeaks truth.

Muret. At length having found him indeed ſurely affected, I perceav'd, that nothing but the ſuppos'd blemiſh of her diſhonour, could work a ſecond divorce between them.

Alph. True, truly fates own truth.

Muret. Now my Lords, to cleer that imputation, I knew how eaſie it would be, by the apparent certainty it ſelfe, In all which, if I have erred, it is the error of a loyall ſervice. Only I muſt ever acknowledg how juſtly I have deſerved a puniſhment, in drawing ſo vertuous a princeſſes honor into publick queſtion; and humbly referr my ſelfe to her gracious clemency, and your noble conſtructions.

Alph. But can, can this be ſo?

Muret. Let me ever elſe, be the ſubject of your rage, in the ſufferance of any torture.

Alph. And is ſhee chaſt *Petruchi*?

Petr. Chaſt by vertue,
As is the new born virgin, for ought I know.

Muret. I ever whiſperd ſo much in your ears my Lord, and told you, that it was impoſſible ſuch ſingular endowments by nature, ſhould yeild to the corruption ſo much, as of an unworthy thought.
Did I not tell you ſo from time to time,

Alph. Lay

Alph. Lay by your arms, my lords, and joyn with me.
Let's kneel to this (what shall I call her?) Woman?
No, she's an Angel. Glory of Creation, *All kneel.*
Can you forget my wickedness? Your Peers,
Your Senators, your bravest men, make suit on my behalf. Why speak ye not, my lords?
I am I know too vile to be remitted,
But she is merciful.
All. Great Soveraign Lady--
Qu. Be not so low, my lord, in your own thoughts:
You are, as you were, Soveraign of my heart;
And I must kneel to you.
Alph. But will you love me?
Qu. 'Tis my part to ask that: will you love me?
Alph. Ever, yours ever; let this kiss new marry us.
What say?
Qu. It does; and heaven it self can tell
I never did, nor will wrong our first loves.
Alph. Speak it no more. Let's rise, now I am King
Of two rich Kingdoms, as the world affords:
The Kingdom of thy beauty, and this land.
But what rests for *Muretto?*
Qu. I account my worthiest thanks his debt.
Alm. And he deserves all honor, all respect.
Col. Thus my imbraces
Can witness how truly am his friend.
Velas. And I whilst I have life.
Lodov. Nay when I am dead I, will appear again, clap thee on the shoulder and cry, God a' mercy old Suresby.
Petr. I must ask pardon of him, still I thought
His plot had aim'd all at his own behoof,
But I am sorry for that misconceit.
Muret. My lords, What I have been heretofore, I cannot altogether excuse; but I am sure my desires were alwaies honest, however my low fortune kept me down: But now I finde 'tis your honest man is your honest man still, howe the world go.
Alph. Muretto, Whilst I live thou shalt be neer me,
As thou deservest: And noble Gentlemen
I am in all your debts: henceforth believe me,
I'll strive to be a servant to the State.
All. Long live happy both.
Alph. But where are now my brace of new-made Courtiers,
My Scholler and my Captain?
Lodov. I cry guilty, there is a large story depends upon their exploits, my Lord; for both they thinking in such perilous times to be shifting every man for one, have took a passing provident course to live without help hereafter. The man in the moon, Signior *Pyato*, for the raising of his fortune a Planet higher, is by this time married to a kinde of loose-bodied widow, called by Sirname a Bawde; one that if he follow wholesom instructions, will maintain him, there's no question on't, the captain for his part, is somwhat more delicately resolv'd for as adventurous (though not as frail) a piece of service. For he in hope to marry this lady, attending on the Queen, granted *Petruchi* his liberty, and by this time hath received a sufficient *quietus est*.
Alph. Are these my trusty servants? What a blindness was I led into!
Lodov. If your Highnesses both will in these daies of mirth crown the Comedy; first let me from the Queens royal gift be bold to receive *Herophil* for my wife; She and I are resolv'd of the business already.
Qu. With all my heart, I think her well bestow'd,
If she her self consents.
Her. My duty, Madam,
Shall ever speak my thankfulness, in this
I reckon all my services rewarded.

Velas. Much

Velaſ. Much comfort to you friend.
All. All joy and peace.
Lodov. My duty to my Soveraigns, to all thereſt at once, my heartieſt heartieſt thanks! Now, lady, you are mine; why ſo, here's ſhort work to begin with. If in the end we make long work, and beget a race of mad-caps, we ſhall but do as our fathers and mothers did, and they muſt be cared for.

Enter Pynto, Bufo, Mopas with a tire upon his head, and Shaparoon.

Pyn. Follow me not bawde; my lord the King;
My Jove, juſtice, juſtice.
Buf. Juſtice to me, I was like to have been married to theſe black muſchatoes inſteed of that lady.
Pyn. I to this ugly bawde.
Both. Juſtice.
Alph. Hence you ridiculous fools, I baniſh you
For ever from my preſence: Sirrah, to thee
I give the charge, that they be forthwith ſtript,
And put into ſuch rags they came to Court in;
And ſo turn'd off.
Pyn. Doſt hear me King?
Buf. King hear me, I'me the wiſer man.
Alph. No more I ſay.
Mop. Come away, come away for ſhame; you ſee what 'tis to be given to the fleſh: the itch of letchery muſt be cured with the whip of correction. Away, away. *Exeunt Bufo, Pynto, Mopas and Shaparoon.*
Alph. What elſe remains
But to conclude this day in *Hymen*'s Feaſts?

Enter Salaſſa her hair looſe, a white rod in her hand, two or three with bags of money.

To whom; for what;
Your meaning, name, and errand?
Salaſ. At thoſe feet
Lay down thoſe ſums of gold, the price of guilt,
Of ſhame, of horror.
Qu. What new riddle's this?
Muretto whiſpers the King, Collumello the Queen.
Muret. My Gratious lord.
Coll. I ſhall inform your Highneſs.
Velaſ. Woman of impudence.
Salaſ. Your looks proclaim
My ſentence baniſhment, or if you think
The word of baniſhment too hard to utter.
But turn away, my lord, and without accent
I'll underſtand my doom, I'll take my leave,
And like a penitentiary walk
Many miles hence to a religious ſhrine
Of ſome chaſt ſainted Nun, and waſh my ſin off
In tears of penance, to my laſt of breath.
Velaſ. You come to new torment me.
Salaſ. I am gone, my lord; I go for ever. *Going out.*
Lodov. Faith be merciful, the woman will prove a wife worth the having, I'll Paſs my word.
Alph. E'ne ſo; ſtay, lady, I command you, ſtay.
Velaſco here's occaſion proffer'd now
For me to purchaſe ſome deſerving favour
From woman; honour me in my firſt ſuit;
Remit and love that lady.
Velaſ. Good my lord.
Alph. Nay, nay, I muſt not be deny'd, my Queen
Shall joyn with me to mediate for her.
Qu. Yes, I dare undertake, ſhe that preſents
Her pennance in ſuch ſorrow, hearty ſorrow,
Will know how to redeem the time with duty,
With love, obedience.
Lodov. D'ee hear, my lord; all the ladies in *Arragon*, and my wife among the reſt, will bait ye like ſo many wild cats,

if

if you ſhould triumph over a poor yeelding creature, that does in a manner lye down to ye of her own accord. Come, I know you love her with all the very vaines of your heart.

Muret. There's more hope of one woman reclaim'd (my lord) then of many conceited of their own innocence, which indeed they never have but in conceit.

Velaſ. To ſtrive againſt the ordinance of fate,
I finde is all in vain: Lady, your hand,
I muſt confeſs I love you, and I hope
Our faults ſhall be redeem'd in being henceforth
True votaries to vertue, and the faith
Our mutual vows ſhal to each other ow.
Say, are you mine, reſolv'd?

Lodov. Why that's well ſaid.

Salaſ. Yours, as you pleaſe to have me:

Velaſ. Here then ends
All memory of any former ſtriſe:
He hath enough who hath a vertuous wife.

All. Long joy to both.

Alph. The money we return
Where it is due; and for *Velaſco*'s merits
Will double it. Thus after ſtorms a calm
Is ever welcomeſt: Now we have paſt
The worſt, and all I hope is well at laſt

Exeunt.

FINIS.
